The Outlook

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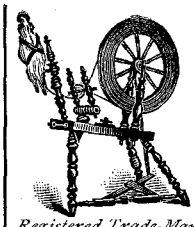

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Congress: the Senate Contests

In the Senate as well as the House, popular interest last week centered in the contested seats. Senator Carter, of Montana, presented a remarkable memorial against "the validity of the pretended election of William A. Clark" as his colleague. This memorial recites that the sum of $30,000, paid to members of the Legislature by Mr. Clark or his agents for votes, was produced in open session of the Legislature and deposited in the treasury of Montana, where it still remains unclaimed by Mr. Clark. This sum, it is alleged, is but a small fraction of the sum expended by Mr. Clark to secure his election. This document is signed by the Speaker of the Montana House of Representatives and twenty-seven legislators. It is accompanied by a petition signed by the Governor of the State and many prominent citizens, wherein it is alleged that certain members of the Legislature, whose names are given, received for their votes certain specified sums aggregating $500,000. If these charges are false, those making them should be prosecuted for libel in the civil and criminal courts. If they are true, the Senate should lose no time in ascertaining the truth, and declaring vacant the seat of Mr. Clark. The country cannot again afford to have charges like these made with impunity and yet without loss of office to the United States Senator against whom they are made. The other case attracting the most attention is that against the seating of Mr. Quay, whose appointment by the Governor when the Legislature failed to elect does not give him the *prima facie* right to a seat, and whose exclusion would be inevitable if the Senate were bound by its rulings in similar cases in the past. The threatened danger that former colleagues would reverse their attitude and vote to seat Mr. Quay has been lessened by a memorial submitted by anti-Quay members of the Pennsylvania Legislature, asserting that the Constitution of that State provides that Senatorial vacancies must be filled by the Legislature, even if a special session must be summoned, and that the Governor of Pennsylvania never has the right to fill vacancies. The fact that a majority of the present Pennsylvania Legislature steadfastly voted against the seating of Mr. Quay makes his claim to a seat by the right of appointment incomparably weaker than those rejected by the Senate in past years.

❀

The Senate Currency Bill

Last week the Senate Committee on Finance, through its Chairman, Mr. Aldrich, introduced a carefully prepared measure looking towards currency and banking reform, and the bill agreed upon at the Republican caucus was introduced in the House of Representatives by Mr. Overstreet, of Indiana. A comparison of the two is interesting. Both provide: (1) for a distinct and unequivocal declaration of the gold standard; (2) for ample powers to the Secretary of the Treasury to maintain this standard, including power to sell United States bonds when necessary; (3) for the parity with gold of every other form of money; (4) for the maintenance of a gold reserve exclusively for that purpose; (5) for the impossibility of the reissuance, except for gold, of notes which have once been redeemed by gold; (6) for the circulation of National banks up to the par value of the bonds deposited to secure circulation; (7) that no United States notes or Treasury notes of denominations less than ten dollars, and no silver certificates of denominations exceeding ten dollars, shall be issued: the object of the one clause being to

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provide for the circulation of silver as subsidiary currency, the object of the other being to confine silver to such use. But all such silver is to be kept at par with gold by being made practically exchangeable for gold. The principal differences between the two bills are: (1) the House bill provides a gold reserve in coin and bullion equal to one-fourth of the amount of outstanding United States and Treasury notes, which would at present be equal to $109,000,000; the Senate bill provides a gold reserve fund of $150,000,000 in gold coin exclusively; (2) the House provides for a separate Treasury Bureau of Issue and Redemption, and for National banks with a capital of only $25,000, in towns of not over two thousand inhabitants; the Senate bill does neither; (3) the Senate bill provides for the refunding of outstanding Government bonds by new bonds at two per cent.; the House bill contains nothing on this subject. The essential characteristic of both bills is the same: both constitute an earnest, honest, and well-considered effort to put the currency of the country on a gold basis, and to use silver as far as it can be used consistently with maintaining a gold basis, and to guard against the danger of a contraction of the currency. Whether this last danger is sufficiently guarded against may be questioned. Possibly future supplemental legislation may be required for this purpose.

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The Treasury Report The figures in the annual report of Mr. Gage, Secretary of the Treasury, are impressive. For the last fiscal year there was a deficit of nearly ninety million dollars. For the present fiscal year Mr. Gage estimates that there will be a surplus of forty millions. The available cash balance in the Treasury is nearly three hundred millions; the gold holdings of the Treasury have exceeded all previous records both in the aggregate and in the net amount above outstanding gold certificates. With President McKinley, Mr. Gage believes that the present is thus a fitting time to assure the permanence of the gold standard. Thirty-five hundred National banks are now in operation, having an authorized capital of over six hundred million dollars and a circulation of two hundred and forty millions. While Mr. Gage devotes a large part of his report to a clear and forcible description of the origin and development of banking, renewing his recommendations for an elastic bank currency, he does not renew his specific proposals for the retirement of Government notes and for the substitution of bank notes. He recommends that as large liberty be given as is consistent with safety in the exercise of the note-issuing function, that $25,000 be the minimum for bank capital, and he suggests, though he does not work out his suggestion in detail, that the business responsibilities assumed by a bank should by law be limited according to the amount of capital investment. Touching upon trade, Mr. Gage again submits his previous recommendations, "drawn in the main from the current practices of our maritime competitors:" (1) an extension of the present law relative to the carrying of ocean mails; (2) the establishment of a system of graded bounties upon the mileage navigated by American vessels; (3) an extension of the act by virtue of which the St. Louis and the St. Paul were constructed; (4) an increase in the rates of tonnage taxes; (5) the restriction of trade between the United States, Porto Rico, and Hawaii to vessels of American registry. Referring to the acquisition of the Philippines and Porto Rico, and our desire to extend our commerce with Mexico, Central and South America, in all of which countries the metric system has been established, Mr. Gage urges the general introduction of that system, to which we are indeed already pledged.

❀

Mr. Roberts's Appeal Mr. Roberts has issued an appeal to the country which, both by its very existence and by the language which it employs, indicates that he has little hope of retaining his seat. He places this appeal upon the ground that the rights of minorities in the House are threatened by the procedure taken against him. By such a procedure, he says, "a formidable minority in the House may be reduced either to a very insignificant minority, or even blotted out of existence; the representation to which a State is entitled on the floor of the House may be denied to it—as

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in this Utah case—for any length of time this Committee may elect to deny it such representation. If the House can thus deprive Utah of her representation, there is no reason why it could not deny Virginia hers, even though she has ten Representatives, for ten Representatives as easily as one can be turned away from the bar of the House. This new precedent also strikes down the Constitutional guarantee of a right to one accused of crime to a 'speedy and public trial by an impartial jury of the State wherein the crime shall have been committed.'" And he denies the "right of the House of Representatives to resolve itself into a Justice of the Peace Court, to try me for a misdemeanor alleged to have been committed." He invokes religious sentiment on his behalf: "American citizens, it is a Mormon who is the object of the popular clamor to-day; may it not be the Catholic or the Methodist or the freethinker to-morrow?" And he closes his appeal with a not very hopeful peroration: "I know not whether in this fight I shall win or lose, whether justice shall triumph or malice bear down justice, but I shall have this satisfaction if I fail, that when future ills grow out of this high-handed measure now being enacted, I did what I could to prevent them." A reply to this appeal has been issued by a delegation representing the Gentile element in Utah who are in Washington to oppose Mr. Roberts. They make clear the fact that his polygamous marriages were entered into after the Federal law making such marriages a felony. They contribute a new fact to the discussion in the statement that he is now under a charge of felony in Davis County, Utah, pigeonholed by a Mormon prosecuting attorney; they meet his appeal to religious sentiment by pointing out the fact that ex-Congressman W. H. King was and is a Mormon, and no claim of ineligibility was ever made against him; and they cite as evidence in support of the charge that Utah is not in good faith keeping its compact with the United States the facts that one thousand illegitimate children have been born to polygamous wives since Statehood, that two thousand polygamous households now exist in Utah, and that polygamous marriages are supported by prominent Mormon ecclesiastics and prominent Mormon politicians. This last question is important politically, but has no legal bearing on the Roberts case.

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Mr. Roberts's Offense A little over three weeks ago Mr. Roberts, in his letter to the New York "Times," passed over without even discussion the proposition to refuse him his seat, because this would be, he said, "a proceeding utterly without precedent, and altogether so absurd as to be out of the question." Mr. Tayler in his speech before the House showed that this proceeding was in accordance with the precedents, and we think that we have already shown our readers that it is in accordance with Constitutional law. It is certainly in accordance with the authority generally conferred upon representative assemblies in all popular governments. The power to determine who has the proper qualifications to represent the Nation must be lodged somewhere. It is generally lodged in the representative assembly itself. In the United States it is by express terms of our Constitution lodged in the Senate and the House of Representatives, each being made sole judge of the qualifications of its own members. If this is a perilous power to be lodged with Congress, it must be taken away from Congress by Constitutional amendment. We do not believe there is any such peril as Mr. Roberts imagines. If Congress should refuse a seat to an elected representative on a religious, a partisan, or any other palpably inadequate ground, the remedy would quickly be applied by the people. No party which should attempt thus to override the will of the people could withstand the popular indignation. The practical efficiency of such remedy was proved in England by the cases of John Wilkes and Mr. Bradlaugh. Mr. Roberts's appeal to the religious sentiment appears to us equally ineffective. The truth is, nothing but religious sentiment has given him any chance whatever of securing a seat. If he were not a Mormon, the House would not even have appointed a committee to consider the question of his admission. Had a man notoriously living in polygamy undertaken to go from New York State to Congress, he would have been arrested and put on trial before he could have crossed the

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State of New Jersey, and would have landed in the State's prison instead of in the halls of Congress. The one conclusive answer to Mr. Roberts's appeal is this: that a law of the land declares that any man convicted of polygamous marriage shall be ineligible to any office or place in the United States; that after this law was enacted and in defiance of it, Mr. Roberts entered into polygamous marriage; that he has been convicted of having done so; and that he is still living in this polygamous relation, in defiance of the law of his own State and of the popular sentiment of the Nation. Such a man is not fit to represent the Nation. The Nation has the right to declare him unfit, and the only means through which it can make this declaration is the House of Representatives, at whose door he knocks for admission.

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The New Navy

If Secretary Long's report has attracted less public attention than Secretary Root's, it is largely because there is far less need of radical reform in the navy than in the army. The most important recommendations made by the Secretary of the Navy are for increase and improvement on lines already adopted. It is urged that eighteen new war vessels be built; three to be armored cruisers of 13,000 tons displacement, the armor and ordnance to be the heaviest and most powerful possible in the cruiser class, and the speed to be the highest practicable; three to be protected cruisers of 8,000 tons displacement, also to be of the highest efficiency in that class; and, finally, twelve to be gunboats of about 900 tons displacement. The Secretary points out that the experience of the past year has shown that our greatest needs are, on the one hand, for large, swift, and powerful cruisers; on the other, for small vessels. The system of promotion in the navy is carefully considered, and due stress is laid on the strange fact that, to quote the Secretary's language, "while those engaged in the battle of Manila have been deservedly rewarded—and no men ever deserved reward more richly—those who took part in the operations at Santiago, displaying the same conspicuous conduct and extraordinary heroism, have received no recognition whatever for their great services except the recommendations for promotion by the President, which have lapsed, not having been acted upon by the Senate." The Nation owes it to itself to act quickly and generously in this matter. On the much-discussed question as to the best way of getting armor for vessels at a reasonable price, it is pointed out that 7,358 tons of the best quality is needed at once for the new Maine, Ohio, and Missouri, and that these ships cannot wait until a Government armor-factory is established, if such a factory is established at all; therefore Congress is asked to provide at once for what is needed, to be bought at not over three hundred dollars a ton—the maximum price fixed by law. Other recommendations are for bureau consolidation in the departments of steam engineering, construction, and equipment; for a survey looking to the laying of a Pacific cable; for various improvements in gun-making; for a larger supply of smokeless powder; and for various minor matters. The report shows that the United States, despite its increase in building war-ships, has now under construction a smaller tonnage than any of the great nations of the world except Italy and Japan, while England alone is building, in tonnage, about four and a half times as much as is this country.

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The Kentucky Election Case

The Kentucky election case has been decided in a way highly honorable to the State Board of Canvassers, as well as highly satisfactory to the opponents of machine politics. Though a Democratic body, two of the three members of the State Board upheld the Republican contention that their functions were purely ministerial, and that the charges made concerning the use of tissue ballots and military intimidation in aid of the Republicans at Louisville were not judicially established, and therefore could not be considered by a purely ministerial board. Certificates of election have been issued to the Republican candidates, and although an appeal to the Legislature is still open to the Democrats, the number of Democratic legislators opposed to prolonging factional strife is so great that no further action is anticipated. The official vote,

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as returned by the State Board, was as follows: Taylor, Republican, 193,000; Goebel, Democrat, 191,000; Brown, Independent Democrat, 12,000. It was the revolt of conscientious Democrats against bossism within their own party which brought about Goebel's defeat.

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The Boer War: The Battle of Stormberg

In Cape Colony the principal event last week was the British defeat at Stormberg. On Saturday General Sir William Gatacre, commanding the British troops in the northern part of Cape Colony, advanced, with a force of about four thousand men, from Molteno thirteen miles to Stormberg, having been led to believe that the Boer camp there was a weak one. He found the Boers superior in numbers and armament, but especially in position. The result shows that the affair was an ambush, from which General Gatacre extricated his force only by the heroic efforts of the British artillery, covering the retreat and drawing a portion of the Boer fire. Reports place the British loss as high as seven hundred in killed, wounded, and missing, of which no less than six hundred and seventy belong to the last category. The British retired to their camp at Molteno, followed most of the way by the Boers. Any British reverse in Cape Colony is doubly trying to the British cause, since it affords a stimulus to insurrection among the Cape Dutch. Notwithstanding this repulse, confidence is still felt in General Gatacre. He brings to his present work a fine record from the Chitral campaign in India, but he is especially known by reason of his recent forced march in North Africa, by which he arrived at the battle of Atbara in the nick of time to save the day. His humiliating defeat on Saturday was almost an exact counterpart of that of the first battle at Ladysmith, when another famous Indian fighter, General Sir George White, lost so heavily both in men and in personal reputation as a wary strategist.

❀

The Kimberley Relief Column

At Modder River Camp, near the junction of the Orange Free State with British Bechuanaland and Cape Colony, the British forces remained throughout last week, resting from their three gallantly won victories at Belmont, Graspan, and Modder River. Reinforcements have arrived, and General Lord Methuen, the leader of the Kimberley relief column, now commands fifteen thousand men, or about the same number as in the opposing force. The arrival of eighteen howitzers capable of discharging at long range lyddite shells of fifty pounds puts the British in possession of artillery equal to the best Boer guns. It will be recalled that lyddite shells were first used with marked effect at the battle of Omdurman. When Sir Redvers Buller was Adjutant-General, he was personally responsible for their introduction into the service. The British have now finished a pontoon bridge across the Modder, replacing the railway bridge destroyed by the Boers. Lord Methuen is now in nightly flash-light communication with Kimberley, a place which has been besieged during the past nine weeks. He learns that there are enough provisions in the town to last thirty days, and forage enough for forty days. The Boer losses at the fiercely fought battle of Modder River are still unknown. Mr. Julian Ralph, an eye-witness, says that five hundred and thirty killed and wounded Boers had already been accounted for. During a British reconnoissance on Sunday night the new Boer position was unmasked. The Boers not only maintained it, but, according to a despatch from Pretoria, also took fifty British prisoners.

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The Ladysmith Relief Column

As during the week before, so last week there was a considerable embargo on news from Natal. It was learned, however, that the besieged British made a notably successful sortie, capturing Lombardskop, a neighboring hill, where they also put a Boer Creusot gun and a howitzer out of action. It is said that half of the Boer cannon have come from the great Creusot works in France, the other half being sent from Germany. The Ladysmith relief column has now advanced to Frere, a point near enough to Ladysmith to afford heliographic communication. This relief column, numbering twenty thousand men, is under the immediate charge of General Sir Cornelius Clery, who has been called the greatest tactician in the British service; certainly his work

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on this subject is an authority. The arrival at Frere of General Buller, Commander-in-Chief of the British forces, would indicate that preparations to relieve Ladysmith are now complete.

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Mr. Balfour on the Boer War

It was a matter of course that Mr. Bryce's recent speeches and articles on South Africa, adversely criticising the present British Government's course, should be answered by a member of that Government. The answer comes from one who justly holds as commanding a position among Conservatives as does Mr. Bryce among the Liberals—from Mr. Balfour, the First Lord of the Treasury. Replying to the first accusation, namely, that the Government had been moved by speculators and by corrupt motives to destroy the independence of free and self-governing Republics, Mr. Balfour, speaking at Dewsbury, said that such critics had never made themselves acquainted with the colonial system of Great Britain. "What penny of direct profit is it England's habit to extract from her colonies? Has it ever occurred to the mind of an English statesman for over a hundred years that taxes should be imposed on colonies for the benefit of the mother country?" Omitting any comment upon the indirect and individual profit to England, Mr. Balfour declared that the British Government had nothing to gain from any conquests or territorial acquisitions except the security and the honor of the Empire. The same critics upon whom he had already animadverted declared that the influence of South African capitalists was the moving force in the Government's aggressive policy. Mr. Balfour declared that he did not understand this distinction between capitalists and workmen. "If anything we are doing is for the interest of South African capitalists, it is also for the benefit of the South African workmen." Those who say that this is a capitalists' war should remember that the mines are now shut up for an indefinite period, and will hereafter be taxed to help pay the cost of the campaign. The real reason for war, he said, was "the impossibility that England should tolerate the treatment of her own sons like inferior creatures in one of her own dependencies. It was not consistent with our honor or dignity, still less was it consistent with the ultimate interests of men of our own blood and language in South Africa or of the white races taken as a whole." To the second charge against the Government, namely, that if negotiations had been carried on with greater dexterity by that Government in general, and by Mr. Chamberlain in particular, the calamities of war would have been avoided and all legitimate desires been peacefully obtained, Mr. Balfour replied:

> It would have been in the power of the South African Republic to checkmate English diplomacy—if English diplomacy had for its object to provoke a war—by any measure which gave immediate and substantial representation to the Outlanders; and the Boers could at the same time have claimed that we should guarantee their independence. . . . When we offered to guarantee their independence, the offer was scornfully rejected.

❀

Boer Reasons for War

The reasons for the present situation are, according to Mr. Balfour: (1) The corruption of the Transvaal Government and the Transvaal leaders, who were bound to see that their interests were not touched in any particular. If they had given representation to the Outlanders, the first result would have been public criticism and exposure, "before which corruption flies terrified." (2) To the charge made against the British Government by Mr. Bryce and others, namely, that "the talk of a Dutch conspiracy in South Africa was unsupported by a shred of evidence," Mr. Balfour replied that there was such a conspiracy, it being "the only explanation which fits the facts," and insisted that the declaration of war by the Transvaal Government and the Orange Free State was no despairing struggle for liberty; it was a bold bid for empire. "It was not to preserve what they had, but to get what they had not, that they went to war. It was nothing less than to make themselves the center of a Dutch-speaking paramount power in South Africa, and to exclude forever the hated Britisher from any dominating influence in the future of that part of the world." To the fourth charge against the British Government, namely, that it had underrated Boer military capacity, and had entered upon war without being adequately prepared,

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Mr. Balfour replied that it was Boer contempt for England's military capacity which constituted an additional cause of the present situation. The Gladstone Government of 1881 was to blame for this. Its motive was supposed to have been a generous desire to restore independence to the Boers. "The word 'generosity' has been reiterated and worn threadbare on half the platforms of the country. I do not deny that a generous motive . . . animated that Government, but . . . there was another motive, fear lest the Orange Free State should throw in its lot with the Transvaal," and that the British Government of the day would be face to face with a formidable military problem.

Now, as the Gladstone orators always forget half the motives which induced the Government to give way after Majuba, are the Boers to blame for forgetting the other half? If Mr. Gladstone and his apologists talked of nothing but generosity, were the Boers altogether wrong in talking about nothing but fear? for we know that the mixed motives which influenced and produced the policy were a combination both of generosity and of fear. The conclusion of the Boers was, on paper, not unreasonable. They said to themselves, "We have been able to compel the British Government to forget a disgraceful reverse, to give us most that we demanded by the threat that we would join with the Orange Free State and others, and raise the standard of revolt. If we could do that when we were poor, and, comparatively speaking, unarmed, what cannot the same combination of the Free State and the Transvaal do when they have been lavishing the money, brought to them by others' industry year after year, in buying the newest form of armaments, in heaping up stores, in piling up cartridges and rifles and machine guns and quick-firing guns and field guns and siege guns and fortification guns—what shall we not be able to wring out of the British Government after what we were able to do in our comparatively feeble condition?"

"We have learned our lesson," added Mr. Balfour, impressively. "Never again shall we allow to grow up within our midst communities of our own creation, in a position to use the liberties that we have granted to them so as to turn their country into a place of arms to be used against us. . . . The people of this country are unalterably determined that the paramount power in South Africa shall be the paramount power indeed, and that the Pax Britannica shall be supreme over all the regions in which the Queen now has territorial rights or paramount rights arising from her position."

The War in the Philippines

There seems to be no more solid basis for the rumors that Aguinaldo is trying to reach the insurgent army south of Manila than the fact that this would be a reasonable course for him to pursue. It is possible that he may make the attempt by water, or by trying to get to the east of our armies and slip through the line across the center of the island. The next campaign will no doubt be against the insurgents in the south of Luzon, who are still in force and well intrenched. General Young entered Vigan last week after a hard march and much desultory fighting; he found at Vigan Colonel Parker with a small body of men, mostly ill, who had held the town against a fierce Filipino attack involving house-to-house and street fighting; ultimately the enemy were driven out of Vigan with heavy loss, while eight of our men were killed. Considering the foot-sore and sick condition of Colonel Parker's men, this was one of the most gallant fights of the war. There are still in the north of Luzon considerable bands of insurgents; one such body was met and defeated by Major March on December 3, and its commander, General del Pilar, was killed; he was considered by many the ablest military leader of the Filipinos, although little more than a boy. Another insurgent leader, Alejandrino, is said to have surrendered, or to be upon the point of doing so. At least half a dozen separate columns of American troops are pushing in various directions through the mountains and in the northern country, breaking up the Filipino forces wherever found. One, under Major Batchelor, is making a daring expedition through hostile country, intending to reach Aparri, the most important northern seaport, lying at the mouth of the Cuyagan River. The mutiny of native police in the island of Negros last week is reported by General Otis as of minor importance, but it has at least caused the death of one notably fine and patriotic young officer, Lieutenant Ledyard, of the Sixth Infantry, who enlisted for the war in Cuba while still a Yale student. The outbreak in South Negros is said to be under control. Hundreds of Spanish prisoners taken by the insurgents are now in Manila, and others are on their way from Vigan and other northern towns. General Otis as-

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serts that the people of the western Luzon coast are generally friendly.

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Cuban Affairs The promotion of General Leonard Wood to the rank of Major-General of Volunteers is a formal and official recognition of his splendid service in rehabilitating the province of Santiago. Long ago The Outlook voiced the universal American sentiment in saying that no man living could possibly be so well fitted by experience and training to be Governor-General of Cuba. It is now generally believed (so, at least, Washington despatches assert) that the appointment will soon be made, that the military force now in Cuba will be greatly reduced in numbers, and that, while the form of government will still remain military—for some reason the Cubans themselves evince dislike to having a Civil Governor appointed under that name, and the proposal to make such an appointment has been withdrawn for the present—yet the element of force will be more and more kept in the background, and local self-government encouraged in every way. An important indication of Cuban sentiment is found in the recent report of a joint committee appointed by the Cuban National party and the Cuban National Club. This report is cordially friendly to the United States, declaring that the friendly relations between Cuba and the United States must at all times exist, and that it must not be forgotten that Cuba is dependent upon the American Union. At the same time, the report is firm in its assumption as a certainty of the establishment "in time and in the near future of a democratic form of government—a republic, the only known form of government by the people." The committee sums up the situation as understood by it in these words:

> Our greatest efforts should be directed toward avoiding the protracted occupation and government of the island by the United States, whereby its independence will be delayed, for that independence is for us, in our present situation, not only necessary, but urgent. This occupation will not only impede our entering into the full enjoyment of our political rights, but likewise will obstruct and impede all attempts at reform in the government and in the administration necessary to their more efficient and successful workings and for the reconstruction of the national wealth. For this reconstruction can only be accomplished through a broad and comprehensive policy embracing our whole life—political, administrative, commercial, agricultural, fiscal, industrial, etc. Such a policy cannot be undertaken by any other than a Cuban government, possessed of unquestioned legal as well as moral authority. If the presence of the American troops is necessary for the protection of the lives and property of foreigners while the future Cuban government is being organized, well and good, let it remain; but let it remain only to offer that protection, and let that be its only function.

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Education in the New Possessions The question of education in the islands for which this Government finds itself responsible is most important. Dr. William T. Harris, United States Commissioner of Education, in his official statement to the Secretary of the Interior, advises that the appropriation made for educational purposes in these islands be as liberal as those made to the most progressive States. He further advises that the old schools with the old teachers be re-established as rapidly as possible; that new and advanced methods be introduced slowly and gently; that the teachers sent to introduce English have that as their native language, but speak Spanish fluently; that English be not imposed for the working language of the schools, but as a most necessary foreign language. Dr. Harris's position is justified by history. The struggle between Norman and Saxon in England, the attempt of the conquering country to impose its own language on Poland, Germany's effort for thirty years in Alsace-Lorraine, all testify to the useless waste of attempting to impose a language on people while it remains a foreign tongue. Two cities in this country testify to the wisdom of looking to the future in devising a system of education to meet peculiar conditions. Cincinnati has a large German population. The school authorities decided to make German the language of the schools in the German districts for half of each day. In St. Louis, where Dr. Harris was the Superintendent, German was made for one hour of the day an elective study in all the schools. The result is that Cincinnati has large centers where the people remain German in thought and interest. In St. Louis the Germans have settled through the whole city. They are not German-Americans, but Americanized Germans.

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The Lynching Horror

Another of those moral catastrophes which bring disgrace upon the South and discredit upon the whole country occurred at Maysville, Kentucky, on Tuesday of last week, when a mob took from the jail a negro who had outraged and murdered the wife of his employer, carried him to a hollow near the railway, bound him to a young sapling, piled brushwood and timber around him, and burned him alive. The details of the affair are too horrible to be recited. It is useless to go over again the ground which has been traversed by the more thoughtful newspapers of the North and South whenever these monstrous travesties on justice have taken place. Nothing in recent history has exceeded in brutal horror and savage vengeance this latest crime against society. It has been pointed out again and again that lynchings do nothing except to barbarize the community in which they take place. They familiarize people with the methods of savages, but they do not deter criminals. The evil is apparently spreading, and at the end of the nineteenth century the foremost Republic in the world is the scene of executions which are fast becoming extinct in Central Africa. "Many good people in the South and also in the North have gotten the idea that lynching is resorted to for one crime only," writes Mr. Booker T. Washington. He then proceeds to show that during the past year 118 persons were lynched in the South, and 9 in the North and West, of whom 102 were negroes, 23 were whites, and 2 were Indians. Of this number only 24 were charged with assaults upon women. During 1892 241 persons were lynched in the United States, of whom only 57 were charged with assaults on women. Within a period of six years, according to the same authority, 900 persons have been lynched in the Southern States.

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Fines and Imprisonment for Debt

The recent report of the Committee appointed by Mayor Quincy, of Boston, to consider the penal aspects of drunkenness should receive attention all over the country. The Committee finds that there were over twenty-six thousand arrests for drunkenness in Boston last year, and over eight thousand imprisonments. It is to the number of imprisonments that the Committee directs its attention, for the startling number of arrests—one to every four families—is partly due to the number of persons arrested more than once, and partly to the exceptional stringency of the Massachusetts laws against drunkenness. But the imprisonments which impose so heavy a burden upon the taxpayers, and are so ruinous to those imprisoned, seem to the Committee to be largely the product of a vicious system with nothing but tradition to support it. Of the eight thousand sentences of imprisonment, a little more than one-half were imposed because the offenders were unable to pay their fines, and were therefore "imprisoned for debt." The iniquity of this system, says the Committee, has not even the excuse of financial profit. The total income from fines is less than $25,000 a year. The cost of maintaining those imprisoned is more than $125,000. The fines are virtually no penalty to well-to-do offenders, while to the poor, who cannot pay them, the imprisonment means loss of liberty, loss of work, and often loss of character. Of those imprisoned more than forty per cent. are first offenders. As an immediate remedy for the evils resulting from this unjust and corrupting system, the Committee recommends the extension of the Massachusetts plan of putting those arrested upon "probation." This plan is already followed by many judges, and with such success that European students have come to Massachusetts to learn the methods employed. Under this plan the person arrested is allowed to return to his family and his work, but for several weeks is from time to time visited by a probation officer armed with power to imprison in case of bad behavior. With few exceptions, those who have imprisonment hanging over them in this way conduct themselves with propriety, their families have their support, and their positions and characters are preserved. Even if the State of Massachusetts is unwilling to abandon the aristocratic fining system, the probation system offers the best method of collecting fines from the poor now imprisoned for debt, and the increase in the number of probation officers asked

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for by the Committee is strongly to be urged.

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Two Socialist Mayors in Massachusetts

Apart from the overwhelming majorities in favor of the eight-hour day for city employees, the only important outcome of the municipal elections in Massachusetts last week was the gain made by the Socialists. Last year, it will be recalled, they elected their candidate for Mayor in Haverhill. This year they re-elected him, and were also victorious in Brockton. Until a very few years ago, the Socialist vote in this country was almost exclusively German, yet the two cities just carried by the Socialists in Massachusetts were the most distinctively American in the State. Each of these at the last census had in round numbers a native population of 21,000, as against an immigrant population of only 6,000. In Haverhill this year the Republicans, Democrats, and Prohibitionists combined against the Socialist Mayor, but Mr. Chase received a majority of 215 over the fusion ticket. He seems, however, to have been helped by a conflict with the local gas company, in which a majority of the State Gas Commission refused to bring into court the sworn returns of the company as to the cost of making gas. The attitude of the company and its defenders on the Commission naturally proved a campaign argument for the Socialists. In Brockton the Socialist candidate was helped by dissatisfaction with the Republican and Democratic candidates, but his plurality was significant. The vote stood: Kendrick, Republican, 1,869; Gargeld, Democrat, 1,849; Coulter, Socialist, 3,394. Naturally, the State was considerably stirred over these results, and the Springfield "Republican" quotes one of the Republican leaders as saying: "The only thing for us to do now will be for us to adopt some of the best of the Socialist ideas, just as we have been ready to 'lift' Democratic ideas that the voters were ready to accept." It is perhaps needless to add that this is practically the attitude of both of the great parties in England, and conforms with Justin McCarthy's statesmanlike axiom that the adoption of what is reasonable in the demands of reformers is the surest way to prevent the adoption of what is unreasonable.

Party Patronage in New York

Mr. P. Tecumseh Sherman, whose position as a reform Alderman in the Board of New York City seems nearly as isolated as did that of his father before Atlanta, has issued an impressive statement of the increase in municipal expenses since the consolidation of the five metropolitan boroughs. From an aggregate of $68,000,000 in 1897, an aggregate of $90,000,000 has been reached for the coming year, and this does not include the subway and other permanent improvements, for which about $50,000,000 of bonds are to be issued. In other words, during the year 1900 the municipal government is to control the expenditure of about $140,000,000, or nearly double the expenditures of all the State governments in the country in the census year 1890. The recent increases in the regular expenses, we are glad to observe, have been largely in the departments of education, police, fire, and street-cleaning, but even in the last of these departments the increased payments are made almost exclusively through partisan channels, and often for partisan work. Quite apart from the work to be done on the subways, the regular pay-roll in 1900 will amount to $44,000,000, and were it not for the civil service laws and the public jealousy of patronage in the school system the whole sum could be given or withheld so as to control votes. A very large part of it can still be so used, and there is crying need of carrying forward the principles of Civil Service Reform, both to lessen the corrupting power of political machines and to give political liberty to the public officials under them.

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A Theological University

Union Theological Seminary, New York City, is about taking a step recommended to it some time since by The Outlook. It will now extend its work along university lines, and will provide greater advantages both for theological students and for lay workers than have ever been offered by any similar institution. We congratulate the Seminary, the city, and the country on the announcement that, as soon as possible, additional professorships will be established and eminent scholars secured as lecturers, that fuller

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courses of study will be provided, and that the entire scope of the Seminary, including its material equipment, will be enlarged. To insure the realization of these plans one million dollars is required. President Hall declares that the first duty of the Seminary is to provide the Church with wise, consecrated, practical, yet scholarly ministers, and that this duty cannot be accomplished unless a judicious blending of academic culture with practical efficiency characterizes the Seminary as a training-school for young men. The increased teaching force and courses of study will not only give larger advantages to undergraduates, but will also offer ample opportunities to graduates. Concerning the enlargement of library facilities regard will be paid, not only to the needs of professional students and to the allied institutions, Columbia and New York Universities, but also to the general public, inasmuch as a complete theological library is an integral part of a great metropolitan library system. Concerning Christian social work Dr. Hall tells us that it is expected to enter into closer relations with Union Settlement, an institution established five years ago by Union Seminary alumni and friends for work among the poor on the upper East Side of New York City. The Union would be to the seminary schools what the clinic is to students of medicine. Not the least advantage of such an additional endowment would be that it could be made independent of creed subscription, as it certainly must be if the Seminary is to have the character of a University.

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Professor Gilbert's Unorthodoxy

So much has been said of late regarding the alleged unorthodoxy of Professor George H. Gilbert, head of the New Testament Department of the Chicago Seminary, that a meeting of the Board of Directors of the Seminary was held last week to take action in the matter. Professor Gilbert made a statement concerning disputed points and answered questions. Afterwards members of the Seminary Faculty spoke, all dissenting with more or less emphasis from Professor Gilbert's views regarding pre-existence and the metaphysical relationship of Jesus with God, but most of them taking strong ground with regard to liberty of investigation. The Board voted unanimously to give time to Professor Gilbert to present the teaching of the Epistles. The resolution of the Board was as follows:

That, as a Board, we reaffirm on behalf of the Seminary its declaration of faith, and especially its statements concerning the deity of Christ and the sacrificial atonement. And, further, that it is, in our judgment, on the whole, wise for the interests of the Seminary and due to Professor Gilbert that he be given a reasonable time further to develop his teachings, in the hope that they may be brought into fuller and substantial accord with the faith of the Seminary.

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Dr. McConnell on Episcopal Missions

The Rev. Dr. S. D. McConnell, rector of Holy Trinity Protestant Episcopal Church, Brooklyn, has published a vigorous article in the New York "Churchman" on Episcopal missions management. He criticises the system by which four hundred thousand dollars raised for home missions is distributed. The collections for home missions are disbursed to dioceses and missionary jurisdictions in bulk. Thereafter the Board has no control over it. In no episcopal report, he says, can it be seen whether the appropriation is well or ill expended. Dr. McConnell does not contend that the general Church ought to have power to override the local Bishop, but he does insist on a wider knowledge of actual facts:

Of course it goes without saying that it is honestly expended. . . . But what the average rector wants is some assurance better than any which he has now that the money which his people are ready to give will be expended to some good purpose, so far as results are concerned. At present he has grave doubt on this point. He has a suspicion that in certain large areas of the Church's territory the Church is being presented to the people in an offensive, dictatorial, supercilious style by a lot of feeble ecclesiastics whose work is not worth paying for. He has a suspicion that in certain other quarters of the country the standard of uprightness, honesty, and truthfulness among some whom his money goes to support leaves much to be desired. He has a suspicion that in multitudes of places missions have been started without any rational ground of growth or permanency, and are being maintained because the authorities have not the courage to abandon them and put the money where it would show some result.

To this Bishop Doane, Vice-President of the Board of Missions, makes reply in the

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"Churchman," welcoming Dr. McConnell's outspoken energy, but affirming that the Board of Managers knows more than Dr. McConnell thinks it does. Bishop Doane admits, however, that it ought to know more. It has the right and responsibility of minute, detailed knowledge. There ought to be responsible inspection of missionary jurisdictions:

> No one, I believe, would welcome such evidence of earnest concern as much as would the missionary Bishops themselves. If, in the difficulty of getting men to work, they are burdened with unworthiness or incompetency, if any of the other suspicions suggested in this letter are rife, the Bishops ought to be helped to rid themselves of what is not helpful; and the suspicions ought to be removed, as I believe they would be, by evidence of their untruth; not only to satisfy those who entertain them, but in order that the character of this body of overworked and underpaid men may be cleansed, by weeding out the unworthy; and cleared of the aspersions which this catalogue of crimes suggests.

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Arctic Missions

Three thousand people, as estimated, wintering at Cape Nome, Alaska, close to the Arctic Circle, have been bitterly disappointed in their anticipations of something better than the gold they are getting. The material and equipment for a church, with hospital and reading-room annexed, which was to have been erected by Thanksgiving week, were lost in landing through the surf at the close of the season for navigation. Not until next June can the loss be made good. Last August Cape Nome was visited by a representative of the Alaska Mission, sustained by the Congregational Home Missionary and Sunday-School Societies, who found the miners so anxious for the establishment of Christian institutions that in four days they contributed $5,000, and set apart six town lots of 50 × 140 feet each, for the buildings they hoped to have erected and manned for work before the long Arctic winter, for lack of which the place will now suffer severely. An extremely interesting account of the region and of this visit of the pioneer missionary has been published by the Congregational Sunday-School Society. It appears that the Cape Nome district, on the coast of Behring Sea, latitude 64½, west longitude 165, is fabulously rich in gold. The very sands of the sea-beach contain gold for a distance of seventy-five miles, and 1,500 men were found at work on it, besides a larger number on rich placers a few miles inland. The trade center of the district is named Anvil City, from the suggestive shape of a huge rock on a hill behind the town. At St. Michael, a short distance southward, where the three principal companies engaged in Alaskan trade have their headquarters, the same missionary found a summer population of 2,000, with from 10,000 to 25,000 transients a year going or coming, and millions of dollars invested in hotels, stores, and homes, but no Protestant worship of any kind, only a Greco-Russian church with a monthly service. Here also he found eagerness for what he desired to supply, and in a short time a chapel with a parsonage annex was erected by voluntary contributions of money, material, and labor. The chapel will serve during the week-days as a library and social room for the hundreds wintering there. The parsonage annex will be utilized in care for the unfortunates who get strar led and are suffering. In that part of our country, amid conditions resembling those of St. Bernard's famous Alpine monastery, modern Christianity is emulating the example of mediæval piety. The enterprise of the brave missionary who shuts himself up behind the ice-pack from October till June in the service of humanity should be liberally supported and followed up. There are other settlements in that wintry wilderness that are as needy as those above described.

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The Library in the Roman Catholic Parish

It will be of special interest to Protestant readers, not fully informed concerning methods of work in Roman Catholic parishes, to learn that one of the most vital forces in those parishes is the free circulating library. Poor is the church that has not from one to five hundred books in circulation. There were few free libraries for children in New York City thirty years ago, when Father Hecker, the founder of the Paulist Order, opened one in his parish. A lover of good literature, he had intense sympathy with children in need of books and without the means to buy them. He located the library in the vestibule of his church, and liberally supplied the neces-

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sary funds. To-day the Paulist Sunday-school has five thousand volumes. No expense is spared to get the best books. The object kept in view is to provide for the intellectual needs not only of the little children attending school, but also to encourage the love for good reading among the young folks. The system inaugurated by Father Hecker is still in practice. Library cards, finished on one side with white silicate, are arranged, containing fifteen books, of which ten are selected from writers of fiction and five from biography, history, or entertaining books of adventure and travel. At least one book devoted to the life of a saint, or some explanation of religious truth, is assigned to each set. These cards, with the titles of fifteen books, are distributed, and scholars make a choice. By the aid of a number for each book the librarian easily keeps account. For the return of books every two weeks the class is held accountable as well as the individual. This method gives to the teacher an opportunity to elicit conversation about favorite authors, and to make the library a potent influence in the mental growth and character-building of the scholars. Each class becomes in reality a miniature reading circle, with the teachers in charge, assisted by the librarians. From the graduates of St. Paul's Sunday-school trained in this way during their early days, the first Catholic Reading Circle for women originated in 1886, which gave rise, three years later, to the Columbian Reading Union. The Union has reading circles in almost every State and Territory. It has an official organ, the "Catholic Reading Circle Review," published at Youngstown, O., by Mr. Warren E. Mosher. Its aim is to make known the best Catholic literature, not only to the Catholic but the non-Catholic public. The New York Cathedral Library is the outgrowth of volumes gathered from various church society libraries. Under the scholarly supervision of the Rev. Joseph H. McMahon, it has grown to more than 36,000 volumes. The library is absolutely free; it is open daily from 9 A.M. to 9 P.M., and two hours Sunday mornings; it is not confined to Catholic authors. Aside from its five branches in the parishes, the Cathedral Library has a number of traveling libraries in the public and parochial schools.

Our Constitution and Our Colonies

To what extent are the people of the United States bound by the provisions of their own Constitution in dealing with what are infelicitously termed our new possessions, but should be termed our new responsibilities? This is a fundamental question, which must be carefully considered and wisely determined, since on its determination all the subsequent action of Congress will necessarily depend. We have already referred to the opinion of the Secretary of War upon this question, an opinion which will carry deserved weight because it comes from a lawyer of recognized authority. He says:

> I assume that . . . as between the people of the ceded islands and the United States the former are subject to the complete sovereignty of the latter, controlled by no legal limitations except those which may be found in the treaty of cession; that the people of the islands have no right to have them treated as States, or to have them treated as the Territories previously held by the United States have been treated, or to assert a legal right under the provisions of the Constitution which was established for the people of the United States themselves and to meet the conditions existing upon this continent, or to assert against the United States any legal right whatever not found in the treaty.

The reader should observe the qualifications in this very carefully drawn definition. In it the Secretary speaks of *legal* rights; in the very next paragraph he affirms that the people of these islands have a *moral* right to have secured to them "just and equal laws, and opportunity for education, for profitable industry, and for development in civilization." But that right rests, not on special provisions in a written constitution, but on those broad principles of righteousness which are equally and always binding alike on individuals and on communities in their dealing with one another. We wish in this article to do little more than to restate in a simple form, and for the benefit of the non-legal reader, the principle so admirably stated in careful legal form by the Secretary of War.

In 1787–1789 the people then occupying the thirteen independent colonies framed a partnership, and agreed to certain articles of partnership, by which they defined their mutual rights and obligations. These

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articles of partnership in a preamble stated in the following terms the object for which they were drawn:

> We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

The rights and duties of the several States and Territories which constitute this partnership are determined by these articles, for all these States and Territories are parties to the agreement. The Federal Government, therefore, has no greater authority as against any individual State or Territory in the Union of States than by this instrument is conferred upon it. The partners may always appeal to this instrument to determine their rights if they think those rights invaded, or to determine their obligations if they think more is demanded of them by their copartners than the instrument demands. But communities which are not parties to the agreement have no rights under that agreement. In case of any disagreement between another nation and the United States, the other nation cannot appeal to this instrument, because it is not a party to the instrument. In the time of Jefferson there was a question whether, under this Constitution, the partnership had any right to acquire new territory. Any one of the partners might have raised that question and appealed to this Constitution to settle it; but Spain could not appeal to this Constitution and demand that we annul our purchase of Louisiana from France; nor could the inhabitants of Louisiana appeal to the Constitution and insist that the partnership had not been given by these articles any right to acquire territory.

If A, B, and C form a partnership for the purchase and sale of dry goods, either partner would have a right to claim that the partnership had no authority to add a department of groceries, and might appeal to the articles of partnership in support of its claims; but a customer who had bought groceries would not have a right, if sued for his purchase, to plead in defense that the partnership articles did not provide for the sale of groceries. The articles of partnership which made of the several States of the Union a Nation, determine the rights of the Nation as against any one of the States; but they do not determine the rights of the Nation as against other communities, because such communities are not parties to the agreement. They are neither bound by it nor can they claim rights under it. The mere fact that we have extended our sovereignty over them does not make them partners, and therefore does not give them any rights under the articles of partnership. The people of such a community have a right not to be deprived of life, liberty, or property without due process of law; if accused of crime, to have a speedy and public trial; to be exempt from excessive bail, excessive fines, and excessive and cruel punishments; but these rights do not depend upon the fact that they are explicitly defined in amendments to the Constitution. They are rather inherent and absolute rights, and they were the rights of humanity before the amendments which define them were adopted. In short, the rights of the people of Porto Rico and of the Philippines are the common rights of humanity under the moral law, not the special rights of partners under the articles of copartnership; and this for the simple reason that they are not partners.

And we are under no obligation to admit them to the partnership. Hitherto, when we have acquired the responsibilities of sovereignty over a community, we have admitted the community to the partnership, usually after an apprenticeship in which it was presumptively being educated in self-government. But this does not give a right to future communities which come under our sovereignty to be thus admitted to the partnership. We are under obligation to govern them justly; we should be under this obligation if there were no Constitution; and by the preamble to the Constitution we expressly recognize this obligation, since one of the objects of the Union is to "establish justice." If we were to establish injustice, we should be violating our own organic law as well as the moral law. But we do not violate either by declining to invite Cubans, Porto Ricans, or Filipinos to help govern us.

Our Constitution makes of the United States a Nation. It has all the responsibilities and prerogatives of a Nation. This necessarily includes the exercise of sovereignty over any other community for

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whose just government and general welfare the course of public events makes it responsible. In the exercise of this sovereignty and the discharge of this responsibility it must, as Secretary Root truly says, act "in accordance with the underlying principles of justice and freedom which we have declared in our Constitution, and which are the essential safeguards of every individual against the powers of government;" not because they are in the Constitution, but because they are inherently just and right. The Nation must deal justly with all men and all communities. But the Nation is under no obligation, either Constitutional or moral, to make any other community an organic part of itself. It has no right to require any other community to become a partner and subject to the limitations imposed on the partners by the articles of partnership; and no other community has a right to demand admission to the partnership and to a share in the powers and prerogatives conferred by those articles of partnership. Whether Cuba, Porto Rico, Hawaii, or the Philippines shall be admitted to the partnership depends upon the mutual consent of both parties; and until and unless such mutual consent is given, none of these communities is subject to the obligations or entitled to the peculiar privileges conferred by the Constitution.

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The Sound of a Voice

"We are in this world as one lost in a thicket," writes Mrs. Knowles in her little volume on "Spirit and Life." "Those seeking us call and call again, but the rustle of our own footsteps prevents our hearing the voice of the rescuers. But we stop for a moment and stand silent; the distant voice reaches our ear; we listen; it comes again, nearer and nearer; we are sure now it is the voice of a friend. We answer, the quick response comes; we wait; they call; we answer; and soon the seeker and the sought come together in happy recognition." This experience, which has befallen all who have rambled together in the woods, admirably illustrates the ease with which we become confused and for the moment lost even when we are within sound of the voice of those who love us best, and within reach of those who can most efficiently help us. Thousands of men and women make the greatest blunders of their lives, and sometimes go on to commit great sins, because they do not stop long enough to hear the voices which are calling to them. Many a man would have been saved from the crushing calamity of his life if, in his confusion of mind, he had taken counsel with a friend; for there are many times when, being temporarily lost, we can get our bearings only by hearing the voices we know coming from the distance. There are experiences so deep and tragical that, like great deserts, their boundaries stretch too far for human voices to penetrate their inner recesses; but there is no experience so bitter that the voice of God cannot be heard in it if we will stop and listen. When we begin to feel moral uncertainty, it is time to stand still and listen; if we go on in confusion of mind, we stray further from light and home; if we stop and take our bearings, we may save ourselves. Sin always involves mental as well as moral confusion, and we fall into sin only when we have lost the way.

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Germans and Americans

Professor Münsterberg's study of "The Germans and the Americans" in a recent issue of the "Atlantic Monthly" belongs to a class of contributions to contemporary knowledge of the very highest importance; it gains new significance in light of recent speeches by Mr. Chamberlain and Mr. Choate. It is doubtful whether any kind of knowledge is of greater value to the world of to-day than that which makes the different races acquainted with one another; for the lack of this acquaintance makes possible those misconceptions, prejudices, and passions which are perhaps the most disturbing and dangerous elements in modern life. At any point of friction between two nations, sensational journalism instantly fastens upon those aspects which are most irritating, throws them into exaggerated relief, and touches with a sure hand that chord of racial feeling which is so sensitive and which vibrates so readily. There was a time when a good many Americans supposed that the older society abroad was falling into decay; they spoke of England and

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Germany as "effete." They have learned better, for they now understand by the evidence of their own eyes that no countries are more alert and more aggressively enterprising, more passionately alive, today than England and Germany. A little knowledge has entirely changed the point of view. This kind of knowledge is needed at every point, and Professor Münsterberg throws light on the causes which have of late produced some friction between Germans and Americans, and are likely at any time to cause more. The countries need to study one another, for they are full of misleading preconceptions of one another's aims and spirit. The German thinks the American vulgar, brutal, given over to greed, sunken beyond recall in a mire of materialism; and does not know that the American is in his way more rashly idealistic and more intensely emotional and quicker to throw all practical advantages to the wind, when his convictions are put to the test or his emotions awakened, than any European people. The American thinks the German servile and reactionary, and forgets that Germany has been for centuries the home of intellectual and religious liberty, and that out of Germany have come many of the most potent liberalizing influences of modern life.

As Professor Münsterberg points out, nations get very definite impressions of one another by caricatures, and are apt to mistake humorous exaggeration for accurate delineation. Nobody in this country now takes the Englishman of the stage or of the comic papers for the real Englishman, and nobody in England who has been educated out of his provincialism takes "Uncle Sam" as he is seen on the English stage or in the English newspapers as a representative American; both countries have gone beyond that point in their mutual knowledge. In regard to the Germans, however, a majority of Americans probably take the German of the vaudeville as typical of his race, and the German takes the cheap and vulgar American of the German comic papers as a representative citizen of the New World. To the German, America means a place where stoves are manufactured, duels fought, and humbug of every kind flourishes in a mad race to get rich. In this society the representative man drinks whisky, chews tobacco, puts his feet on the table, is nervous, dyspeptic, uncultivated, and bent on making money at every cost of principle or taste. He has no conception of personal or civic honor. He buys legislation and courts; he lynches innocent negroes by way of amusement; he reads newspapers filled with scandals, attends churches swarming with hypocrites, and knows no more of art or education or of honest and capable government than he knows of the habits of cultivated society. To many Americans, on the other hand, the German is a gross creature who never bathes, takes beer with his breakfast, always smokes a long pipe, wears spectacles, prostrates himself before the higher classes and deals insolently with the lower, spends his time filling out reports for the police and getting a "von" before his name.

Every German who comes to this country and travels about finds himself surrounded by courteous and intelligent people who show him every hospitality, and whose homes and habits of life give every evidence of knowledge of the best in the world. Every intelligent American who goes to Germany finds himself in a country exceptionally well governed, among people who love music and art, who are kindly, cordial, and open to every sort of honorable sentiment. Both observers will see things to criticise, because no people is perfect; both will meet with notable exceptions in the way of ignorance, grossness, and discourtesy. The best people everywhere are, however, very much alike; and in America as in Germany, France, and Italy, a gentleman has very much the same ideals of life and very much the same kind of manner. The trouble is that comparatively few people travel, and many who travel have no power of observation. The writer happened to overhear last summer in a hotel in Dresden a compatriot who was furiously denouncing the porter because the latter had urged him to attend a concert given that evening at the Belvidere by one of the most brilliant orchestras in Germany. The American had come back in high dudgeon. He explained to the porter that in America a lot of fiddling was not considered a concert; that a concert means a brass band! The porter seemed unable to get the point of view of

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his critic. There are many such observers, both American and German, and they do not aid the work of international interpretation. What is needed is sincere, dispassionate study and criticism; absence of heat and presence of light.

Under the conditions of modern life, which are rapidly becoming more pronounced and inclusive, men of different races must learn to live together harmoniously; and they can master that difficult art only through mutual knowledge. Professor Münsterberg's article is an example of contribution to this knowledge. It ought to be in the hands of every American and every German. Its treatment of the attempt recently made to organize the Germans of the West in antagonism to the Anglo-American alliance illustrates the need of clear thinking. That alliance, as Professor Münsterberg shows, and as most people have discovered, contains in itself a possibility of general harmony and cooperation among all the nations of German blood. If the German-Americans were to array themselves against it, it might become an element of danger to Germany. When international misunderstandings arise, instead of getting angry, let us first ask for light. Such light Professor Münsterberg sheds on American character for the benefit of his own countrymen. He is keen enough to discover, what so many foreign observers and Americans as well have failed to discover, that the typical American is an idealist, through and through, who is eager for money, not for money's sake, but for the excitement and pleasure of the chase, and because fortune represents a distinction which may be secured in many other ways in older countries. Professor Münsterberg is also keen enough to see that, next to the waste of public funds, nothing is so much wasted in this country as time, although Americans are under the delusion that no people save so much time as themselves. On the other hand, this keen-eyed German professor does not hesitate to declare that not only is inner freedom more highly valued by the Germans than by other people, but in respect to outer forms of life Germany is freer than the United States. What he has to say on this question ought to be carefully studied. Such an American is likely to agree in the end with Professor Münsterberg that the impression that the Germans have no sense of freedom is as erroneous as the correlative impression that the Americans have no idealism. Both impressions are founded on ignorance.

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"Why I am Not a Universalist"

We have received a number of letters and papers commenting upon the address by Dr. Abbott on "Why I am Not a Universalist," published in The Outlook for November 11. As an excellent representation of exceptions which have been taken to Dr. Abbott's position by defenders of Universalism, we select a letter by Professor W. G. Tousey, of Tufts College, which appeared in the "Universalist Leader" for December 2. In the first place, Professor Tousey takes exception to the philosophical position that in theology a man must either believe in absolute free will or in predestination, must be either a "necessitarian" or a "libertarian." "We may adopt," says Professor Tousey, "the conception of a determinism in the world consistent with real freedom: a determinism as respects the final destiny of men and the ultimate ends of creation; and a freedom which, though restricted and suitably safeguarded against irretrievable disaster, is nevertheless genuine. . . . Every Universalist rejects Calvinistic necessitarianism, but I fail to see that this rejection requires him to hold the will to be lawless, and human destiny to be indeterminable. . . . Without interfering with the free play of any hand, without predestinating a single move, it is possible for God to so condition the game that it will infallibly be his. . . . By virtue of his free agency a man may, it is true, plunge from the moral orbit, and speed away into darkness and unexplored distance; but, in the 'last analysis,' we shall find that he is so constituted that he cannot be indifferent to his experience—he cannot be unmindful of the receding light, the growing chill, the swiftly gathering perils and portents; and, above all, he cannot escape a gravitation which, searching his elemental life, lays a relentless grip upon his conscience and his reason. It is by warrant of such

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disclosures of the 'last analysis' that we venture to predict the free reflexion of the wild career, and infallible return to sanity and moral equilibrium." We think this fairly expresses the chief points of Professor Tousey's letter. In reply we can only say that a free will which is not free to the very last seems to us to be not free at all; and it appears to us more reasonable and more reverent to suppose that an omnipotent Being who can provide that a man who has plunged from his moral orbit may be drawn back again by a moral gravitation, should have provided in the first place that no plunge should have been made. Any interference with the freedom of choice, either at the beginning or the end of the plunge, would be destructive of virtue, which consists in freely choosing not to make it, or, having made it, not to continue in it.

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The Need in Cuba

The following extract from the recent report of the Secretary of War gives official corroboration to the statements made from time to time in The Outlook concerning the inability of the farm-folk of Cuba to return to the cultivation of their lands:

. . . Many of the Cuban people who are ready and anxious to resume the cultivation of their farms with their own hands are still unable to do so, because they have not the means to purchase the necessary animals and agricultural implements for that purpose.

Regarding the progress of the relief work in Cuba, Mr. Howard writes:

We have just harvested the first of our crops on Outlook Farm. The first crop to be harvested and sold was peanuts. We have received for the peanuts about all that they cost us in the way of seed and labor, and the money is now being used over again in the same way; this time, however, in the cultivation of potatoes. This demonstrates the practical utility of our Industrial Relief plan. Not only has the money represented by the peanut crop done its work in the way of enabling the destitute men and women of Ceiba Mocha to earn enough to keep them from starvation, but it has now come back to us practically undiminished, and is now on its second term of service. Is that not much better than merely giving the money away in the shape of food and clothing? Have we not, in this demonstration, made a long stride toward the reform of relief operations? Is there any further need of giving alms, now that we have demonstrated that the giving of work is a successful substitute? We have shown that the money can be made to do its work, and come back and do it over and over again.

We are now ready to undertake Outlook Farm No. 2. I think that we have demonstrated the success of Outlook Farm No. 1, although we have not tried to make it a profit-earning enterprise. We have, as a matter of fact, given a great deal more work on Outlook Farm than was necessary, just to keep the poor wretches from starving to death.

THE CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money-orders payable to The Outlook)

Previously acknowledged	$6,651 13
First Congregational Church Sunday-School, Washington Depot, Conn.	11 00
F. D. B., No. Attleboro', Mass.	20 00
Charles H. Banes, 2d, Philadelphia, Pa.	5 25
Anonymous	1 00
Sunday-School of the Church of Christ, Santa Clara, Cal.	6 00
Friend, N. C.	100 00
K. W., Chicago, Ill.	5 00
M. S. C., Chicago, Ill.	1 00
From a Friend, No. Brookfield, Mass.	1 00
J., Philadelphia, Pa.	5 00
Mrs. C. M. C., Newport, R. I.	5 00
Mrs. H. E. H., Waterbury Center, Vt.	1 00
H. A. M. S., Fall River, Mass.	1 00
E. R. P., Colorado Springs, Colo.	10 00
E. O. S., No. Collins, N. Y.	10 00
Union Thanksgiving Service of the Protestant Churches, No. Brookfield, Mass.	6 69
Union Thanksgiving Service, Wellington, Ohio	5 44
J. P. H., Bacon Hill, N. Y.	5 00
F. V., Brooklyn, N. Y.	2 00
F. W. L., Washington, D. C.	50 00
Thanksgiving Offering, St. Matthias Church, East Aurora, N. Y.	9 00
An Outlook Reader	2 00
Total	$6,913 51

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The Spectator

The Spectator has been thinking a great deal lately about old people, and, after some observations, has reached the conclusion that there is as great a need of "Vater" and "Mutter Gartens" as there ever could have been for "Kindergartens." Every one of any foresight whatever has always proclaimed it a mad proceeding to live as live the grasshoppers, "up to the handle," with no provision made for old age, in a day when weakness will forbid the earning of the needful yearly income. But there is little or no such criticism of those equally improvident grasshoppers who, playing actively along through life to the years when they can play with activity no longer, suddenly find themselves miserable and without any occupation in their feeble old age. Yes, the Spectator seriously thinks that there is great need for the founding of missionary Mutter and Vatergartens, where those who are still young enough to be taught may learn before the need arrives how to grow old happily, and therefore gracefully; for, in the Spectator's

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opinion, to be happy generally means to be graceful, and *vice versa*. There is always plenty of occupation, of course, for carefully trained minds; for to possess a mind developed and trained constantly to receive new impressions and turn these to due account is to own an assurance of a measure of happiness, when the very least is said. But there are thousands of grandparents who, in the Spectator's experience, have no mental life that is worth calling a life, nothing at least that can nourish and sustain them to a happy old age. What, then, is to become of these in the evening of life?

❀

There is a general impression that there is a compensating lack of desire to be active that comes to the old when the power of activity is taken away, but this the Spectator discredits. He has heard too often the envious sigh with which the old have turned away from the sight of the young a-pleasuring, and has seen too often the look of sadness that has accompanied this renunciation. No; the old need resources and diversions as surely as the young need them; and, mark the Spectator's words, just as fortunes have been made by those who wrote the first books for children, worth calling books, supplanting the thin diet that the poor little souls had been fed on for generations, so will fortunes be made for those who shall (as some one will) invent resources and amusements for the old. There was a time when nobody thought that children needed distinctive games and books. If anybody thinks now that distinctive games and resources are not needed for old people, then this simply means that the gold-mine is yet to be worked, and the fortune that might be reaped to-day will be reaped to-morrow by another and a wiser generation. It is a certainty in the Spectator's mind that, as the children of to-day look back and pity the children of yesterday who had no toys and books, so the grandparents of some to-morrow will look back pityingly on the poverty-stricken grandparents of to-day and be glad they did not live in this resourceless age. If the Spectator is to be questioned here as to what possible resources may be invented or discovered as distinctively suited to the old, he can only reply that he would to heaven he knew the answer to the question; for did he know, he would not be the poor quill-driver that he now is, but the reaper of those rewards which he so plainly sees ahead for the fertile brains that shall invent resources for the old.

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For himself the Spectator takes great comfort in the knowledge that when he grows old there is one slender resource that shall be his—namely, knitting. Once, when he was a lad, a long and painful illness brought him to the desperate resource of having to knit to help pass away tedious hours. From then to now the Spectator has held firmly to that accomplishment. Whenever his eyes trouble him, depriving him of books, whenever weakness of any kind robs him of activity, he opens a drawer of his desk and e'en takes out those peaceful needles, to the derision of enemies, the laughter of friends, but to his own profound peace of mind. His power to knit the Spectator regards with much the same satisfaction and complacency that one might a savings-bank book. Here is provision, slender to be sure, but still something laid up against a rainy day—for there is no rainier day than an old age with no resources whatever. Those who care for games, any game so it is a game, stand with an obvious advantage in old age over those in whom the instinct for games has never existed or never been developed. The Spectator is, unfortunately, of the latter class, as he believes he has before confessed in these columns. He remembers once overhearing a young wife at a card-party say to her husband, pleading, "Now, dear, you do think this new game is a good one, don't you?" And the husband's answer struck such a vibrating chord in the Spectator's own breast that he found himself gazing at the candid young man with a brotherly affection in his eyes. "Oh, yes," he admitted, pleasantly enough, "I guess so. Good as any blamed game!" Cards are, as the Spectator knows very well, a solace for all ages, a pleasure and a resource, and the love of an innocent game of cards and the power to play cards well is a valuable possession; but, as he has said, the Spectator was born without the advantage of a natural affinity for table games, hence he has an

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important engagement whenever the tables appear; and when it comes to questions of whist, checkers, and chess, the Spectator holds his breath respectfully and glides away on tiptoe. Nevertheless, he knows he is wrong, and knows that depending as he does on a pair of knitting-needles as the staffs of his old age is the height of folly. This sermon is founded on theory, not practice.

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There is one permanent solace for old age that is better than cards or anything else ever invented or ever likely to be invented. This resource Adam and Eve doubtless enjoyed in their declining years. Grandchildren! In them the grandparents renew their youth, in them they seem to find a kind of irresponsible delight which they did not quite enjoy with their own children. The Spectator once found a grandmother complaining to another grandmother that, to her disgust, she had discovered that cold chills of fright would sometimes run down her back when the grandchildren were ill. "I thought I'd got through all that with my own children, and should just *enjoy* my children's children." And, indeed, that is very much the grandparental position in the matter of grandchildren. A young mother known to the Spectator used to (as she termed it) "loan" her children to her own father and mother for half a day at a time, always with a fear and trembling more or less justified by events following their visits. Whatever the children wanted during those delightful hours was apparently theirs, and the Spectator was himself present one night when the baby of the family was undressed and a good half-pound of sugar ran out from her garments. "I suppose father thought it all went into her mouth!" sighed the resigned mother. And apparently he did, for the next morning the old gentleman appeared with a somewhat anxious inquiry for the baby. "Is she ill this morning?" "No, father, she's very well." "Then nothing will make her sick!" announced the old gentleman.

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In dwelling on the need of resources of the nature of play for old people, the Spectator has not for a moment meant to ignore the necessity for the resource of work. It goes without saying that all play with no work is as bad as the reverse, and the Spectator knows, as well as any one knows it, that all of us, young and old, need for our abiding happiness to know how to do some one thing better than we do any other one thing, and need to do it each day with an absorbing energy and interest a number of hours or a few minutes, according to the strength given. But this fact is so well established a law that it seems a waste of good paper and ink to set it down at all.

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The Spectator knows very well two dear old ladies whose absorbing work in the world is in each case "housekeeping." Now, every one who knows anything about etiquette knows that to "keep house" on the day of dear daughter's death or funeral would never do! But these two old wiseacres knew themselves and their needs better than any etiquette book could teach them. Therefore, on hearing of her sorrow, did one of them lock herself up alone in a room of her attic, and, unmoved by the entreaties of her anxious remaining children calling to her through the keyhole, she remained quite alone in that room the whole of the day, returning to the world at night calm and resigned. Years after she confessed that during those hours she had been busily employed in *washing all the attic windows!* They were diamond-paned, and she absorbed herself in poking a whalebone with a bit of wet rag wrapped around it into all the small dirty corners. "That was the way I saved my reason," she asserted, which was probably quite true. The second bereaved old mother returned from her daughter's funeral to retire at once to her cellar, where, in spite of all remonstrance, she assorted her bins of potatoes stored there in their white sand. The children were ashamed to say what her occupation was when callers of condolence arrived, but the mother knew better than to care for anybody's shame. She knew where her healing lay, and there she sought it. Blessed be work and blessed be play!

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Army Reforms

A Letter from Governor Roosevelt

[At our request Governor Roosevelt has given us in the following letter his opinions concerning Secretary Root's recommendations as to the army. Governor Roosevelt's experience as an executive officer of the Federal Government in Washington, his service in actual warfare, and his expert knowledge of political and National history, lend positive authority to what he thinks and says on this subject.—THE EDITORS.]

To the Editors of The Outlook:

All patriotic Americans should feel very proud of and very grateful to Secretary Root for the way he is handling his office. His report is as able a document as we have had from a Cabinet officer since the days of Alexander Hamilton; it is the report of a far-seeing, constructive statesman. It is admirable throughout; but, at the moment, I want to call your attention to that part of it advocating a reorganization of the army. The Crimean war taught England the terrible shortcomings of her military system. She profited by the teaching. Our Spanish war was so much easier a task that at one time it seemed likely we should not learn the lessons it ought to teach us. Thanks to Secretary Root, there is now a chance that we shall learn them, that we shall profit by the mistakes. After the close of the campaign in Cuba, the bitterest attacks were made upon almost all the high officials in the War Department and almost all the leading Generals in the army; yet the real responsibility lay with the people and their representatives, who, during over thirty years of peace, had resolutely refused to prepare for war, and, as Secretary Root aptly puts it, had proceeded upon the theory that the real object of having an army was not to provide for war, but to use it in time of peace so as to secure economy of expenditure, occasional scientific work, and efficient police duty.

Nothing was done to provide for the effective organization and training of the army, as a whole, for purposes of war, in spite of the army's earnest desire for such organization and training. The staff was kept wholly separate from the line, and, indeed, the word staff was used in an entirely false sense to designate something different from what is known as the staff in all other countries. The higher officials in the quartermaster's and commissary's departments had either never, or at least not for an indefinite number of years, served as line officers, and had no active, living knowledge of the line's needs. The ordnance, quartermaster, and commissary supplies were provided and handled by men who were utterly out of touch with the men who were to do the actual fighting; all this being the very reverse of what occurred under our efficiently organized Navy Department. The confusion in Washington at the outbreak of the war, and the confusion worse confounded at Tampa and outside of Santiago during its continuance, were absolutely inevitable under the then existing system—a system which can be properly changed only by legislation.

But we cannot expect legislation unless there is leadership; and this leadership Secretary Root has given. All that he says on the subject of the reorganization of the army deserves the most careful consideration of every good citizen who wishes to see our army put upon a satisfactory basis. With his usual grasp of a subject, the Secretary clearly shows that the army must be kept in a condition which will permit its being turned into an efficient instrument of war as soon as the occasion arises; and that, moreover, there should be a comprehensive scheme of organization in outline, which will permit the raising under the best conditions of a first-class volunteer army to act with the Regulars in time of need.

The Secretary points out that in order to prepare an army for war there must, in the first place, be a systematic study by responsible officers not only of the larger problems of military science, and of all the information available as to the state of the art, but of all contingencies of possible conflict. This need can be met only by the establishment of an army war college, modeled somewhat on the lines of the naval war college founded by Captain Mahan, which has done such

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admirable work. It would include the present service schools, which already do excellent work, and would provide a means by which all officers would be trained in the higher duties of their profession.

In the second place, and almost equally important, is the preparation of the material of war. We must keep pace with the progress of military science. It seems incredible that a nation which prides itself upon its mechanical ingenuity should have permitted, or, to speak more accurately, have deliberately insured, such military backwardness as was shown in the Ordnance Department at the outbreak of the Spanish-American war. Our volunteers went into the field with a weapon which was almost as inferior to a first-class modern rifle as it was superior to an old flint-lock musket. The regular artillery was just as backward; while not a few of the so-called experts were still solemnly stating that black powder was better than smokeless—which was about as sensible as if they had championed muzzle-loading smooth-bores, or, for the matter of that, arbalests.

In the third place, the Secretary advocates a process of selection, according to merit and effectiveness, among the officers of the army, so that the men of superior ability and power may as rapidly as possible be put in the important positions of responsibility and trust. This is, of course, a dangerous step if political considerations, or any considerations save those of military merit, are to be taken into account; but it is a necessary step if the army is to be brought to a high pitch of efficiency. The Secretary outlines a method which would, so far as possible, secure for each officer the consideration of his ability, faithful performance of duty, and gallant conduct, and the exclusion of all social and political influence.

Again, the Secretary recommends that all staff appointments should hereafter be made from the line of the army for a fixed period of four or five years, the holder to return to the line at the end of the period. This is one of the most important recommendations that he makes. One great cause of the trouble with our army at the outbreak of the war with Spain was the fact that the so-called staff positions were held by elderly men who were completely out of touch with the line. Every first-class fighting army in the world is modeled on the system suggested by Secretary Root.

Finally, the Secretary recommends the continued exercise and training of the army in large bodies of troops, under conditions as nearly as possible approaching those of actual war. This means expense, but it is the indispensable prerequisite to efficiency. It is criminal folly for the Nation to keep the army so split up during long years of peace that no officer ever has command of so much as an entire regiment, and that none but the juniors see anything approaching to active service, and then to expect that, in the event of war, the aggregate of all these isolated units can act harmoniously together or can be efficiently commanded by a man who, however good, has rusted for long years without even performing the work he did in his days as a junior.

Not merely inertia, but the malign influence of officers who have procured soft places at Washington through social or political influence, will be against Secretary Root in his efforts to secure this reorganization. It is proper that every patriotic American should, accordingly, give him the support to which he is entitled, and that our representatives in Congress should realize that the adoption of his plan for the betterment of our military conditions is of grave moment to the honor and interest of the Nation.

THEODORE ROOSEVELT.

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CONDITIONS IN MANILA

The Third Paper in the Series on Colonial America

By Phelps Whitmarsh, Special Commissioner for The Outlook

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AS may be expected, the condition of affairs in this city is not a particularly pleasant one. While the country is at war and the towns held are under martial law, one should not look for the same amount of comfort or business prosperity that one finds in countries that are at peace. War, for the time being at least, is a barrier to progress, a disturber of traffic, an exciter of men's evil passions, a destroyer, a curse, and we must not expect its immediate results to be anything but disagreeable. Manila, therefore, at this writing, is not the most charming city in the world to live in. Owing to the blockade, food is limited in variety and high in price. I am told that the cost of living has trebled during the past few months, and all export and inter-island trade is suspended. Under martial law the city has been turned into an immense barrack; all stores must be closed and no one is allowed on the streets after 8:30 P.M.; news, after passing through the human filters, is scarce and one-sided; a native uprising inside the lines is constantly feared, and the proximity of the *insurrectos* is attested by the fact that, at times, their firing can be heard in the business quarter.

To the fact-gatherer, moreover, or indeed to the man in search of general information, Manila is a veritable stone wall. Statistics relating to municipal affairs, such as the Boards of Health, Sanitation, and Instruction, are not to be obtained, as the various departments have been established too short a time. Even were they obtainable, they would be of little value at present, since there are few Spanish figures for comparison; what few statistics were kept under the old régime were compiled by the priests, and pertained mainly to matter of importance to the Church. Application to the priests for information, while met with courtesy, is invariably attended with so much caution that the result is very meager. It is impossible to get a direct answer from them on any point. While visiting one of the large colleges here, I asked the Superior what the general feeling was in regard to General Otis's order that all schools should teach the English language one hour each day.

"It is entirely a matter of individual preference," he replied. "Some parents approve and some do not."

"But," I continued, "is there no decided feeling one way or the other? I have been told that, as a whole, the people are opposed to everything American."

"It is impossible to say," he answered. "Who can tell what a Filipino thinks?"

In a like manner did he reply to all other questions I put to him.

To apply to a Spaniard for information is to see matters through the most prejudiced of eyes; to seek the commercial European, suffering from the results of the blockade, is to receive a different but equally biased view; and to venture into the army headquarters and ask a question is to be met with the blunt statement that the army "is not running a bureau of information for the press." Such was the chief surgeon's answer when I made an inquiry in regard to the health of the troops. Little difficulties like this, however, though somewhat discouraging at first, are, after all, rather advantageous than otherwise, inasmuch as they force the inquirer to dig out his own information, see with his own eyes, and draw his own conclusions.

After I had got my baggage through the custom-house, and had secured comfortable quarters in a Spanish hotel within the walls, the first question I asked

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myself was, "What has been done here? What has the army accomplished during the past eight months, not only in the way of suppressing the insurrection, but to improve the general condition of the country and people subdued?"

Thinking it advisable to begin with the first half of the question, I provided myself with a pass and a stout little Filipino pony, and for several days I rode out in different directions to the firing-lines. I also went to Cavite and took train to Angeles, the northwestern limit of American influence. In this way I practically covered all the ground in American hands.[1] The result of my observations is that, with the exception of a few villages of no importance on the edges of Cavite Province, the Laguna de Bay, and near the railroad, the territory actually occupied and controlled by the American forces is limited to the country round Manila within a radius of a few miles (in some cases not more than three), and to some fifty miles of railroad line. On the shores of Manila Bay, the only points which can truthfully be said to be in American hands, are Manila and Cavite. All the rest of the Bay, north, west, and south, and all the rest of the island of Luzon, is held by the insurgents, who at the present time are the aggressors. In the few days that I have been here, not one has passed without the American lines being attacked at some point or another. At first it was at Bacoor and Old Cavite, where at times the insurrectos came out upon the beach within a mile of the naval vessels. There was severe fighting under General Schwan at these and other near-coast towns. Two days afterwards the church at La Loma was attacked, within three miles of the city to the northward. Later the reservoir received a little attention; then Pasay was troubled; yesterday the train was fired upon while passing the suburb of Caloocan; Angeles is peppered daily from one side or the other; in fact, the lines, as a whole, are subjected to such continual annoyance that the men often sleep in the trenches, and look upon a full night's sleep as a luxury. On the American side these attacks are invariably responded to, and sometimes followed up, but they are never provoked, and the general policy of the army at the moment is evidently a waiting one. It is believed, however, that an advance on Tarlac may now be ordered at any moment. The Filipino army seems as strong in men, arms, munitions, and determination to fight to the end as ever it was, and the native population seems as hostile to American sovereignty as ever it was. Thus, in point of fact, taking the quelling of the rebellion to be the first object for attainment, conditions are the same as they were at the beginning of the war, which means that up to the present nothing has been accomplished. This, I may say, is not only my own conclusion, but that of every foreign resident here; and the same idea has been expressed to me by a score of army and navy officers of high standing. As to the future, it may be said that General Otis is very sanguine. During a recent conversation with him he informed me that the people were getting tired of the war and its effects, that the back of the rebellion was broken, and that the end was in sight. But I must say that surface indications, if they count for anything, do not point to any such early settlement of the problem. So much for the actual conditions; now let us consider some of the reasons why more has not been done.

The two main reasons, I think, have been want of suitable means of transportation and lack of men. The season of the year and the natural difficulties which the country presents to cross-country marching are to be taken into consideration, but in comparison with the other drawbacks they are trifles, and there can be no doubt that had there been sufficient forces here during the wet season, active operations would have been continued throughout. As for transportation, that is a matter which in such wars as these generally receives the very earliest consideration; and that it was neglected in this case shows inefficiency somewhere, though with whom the blame lies I do not pretend to say. As regards men, it is quite impossible to realize what an army is required to pacify these islands until one has seen something of them and come face to face with the existing conditions. In the first place, it must be borne in mind that the people as a whole are undoubtedly hostile to American sovereignty.

[1] The reader will, of course, understand that this letter, written in October, necessarily describes the military situation as it existed before the recent active campaign.—THE EDITORS.

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The only exception discovered so far in this island is the town of Macabebe, from which three companies of men have been recruited as scouts. I do not mean to say that the entire native element is a fighting one, but simply that it is opposed to American rule. No better proof of this exists than the unprecedented fact that reliable native spies are absolutely unobtainable. This means that every possible difficulty is thrown in the way of an American advance by the people, that the professed loyalty of no native can be depended on, that the insurgents are kept well supplied and well informed as to our army's movements, and that an attack by so-called "amigos" from the rear, unless guarded against by occupying the country with troops as it is taken, is constantly to be feared. It means that every advance eats up so many men—the greater the advance the greater the number of men required to hold it. It means, in short, that the island of Luzon alone cannot be subdued without a large number of troops, not to fight, but to occupy it. As far as actual warfare goes, there is not the slightest doubt that a single American regiment could march victoriously from one end of the island to the other; but the uselessness of such campaigning, without being followed up by the establishment of permanent garrisons at every town taken, has already been made apparent.

The next question that arises is, "What number of men are needed for the pacification of the Philippines?" One military authority, upon seeing the conditions, estimated it at 100,000. General Otis says the 30,000 men available for duty are sufficient. The War Department seems to think that a middle figure is the correct one, and between 50,000 and 60,000 men are now here or on the way. Assuming that General Otis's estimate is right, or approximately so, it is not hard to understand why 13,000 men, which, according to his own statement, is the largest number of men who have been available for field service here until recently, should have been insufficient. As examples of the way in which troops are used up here, it may be noted that to this day it takes between 5,000 and 6,000 to guard Manila alone. About 2,500 are in the city proper, and the remainder on the firing-lines outside the city. For every mile of railroad taken it requires fifty men to protect it, and no town can be held without a garrison of at least one hundred men. Moreover, as regards population, this country must not be compared with Cuba. This island by itself has at least three times the number of inhabitants that Cuba has. It is fairly teeming with people.

The health of the troops was undoubtedly a great drawback at the beginning of the campaign. I have General Otis's word for it that during the spring of this year (1899) the number of men unfit for duty by reason of illness was at one time 30 per cent., though at present the average is not more than 12 per cent. Considering that in most tropical countries 10 per cent. of illness among the troops is looked upon as a fairly healthy condition, the present figure, supposing it to be correct, is not a high one under the circumstances. Men who are alternately exposed to a sickening sun and drenching rain on outpost duty, who are often obliged to sleep in the trenches, and who when on the march must plow knee-deep through paddy-fields, cross bridgeless rivers, and sometimes fight the enemy while lying in several inches of water; men, moreover, who are unacclimated and who are like children as regards taking care of themselves, cannot be expected to show a good health rate. In this respect, however, there seems to be a wide difference in localities. At Angeles, for instance, a clean, sweet little town with sandy soil, abundance of running water, and apparently as healthy a place as one could wish for, I found sickness to the extent of 23 per cent. In other places, I am told, it does not average more than 5 per cent. The greatest amount of illness, as far as I can judge, is not found in the city, but outside in the camps where the men are more or less actively engaged and therefore exposed. In spite of the large number of inefficients at such places as Angeles, however, it is a question if many of them can be called unhealthy, since serious cases are exceedingly few, and the death-rate from disease is not abnormally high. For the most part, the complaints are light cases of malaria, diarrhœa, and an ailment known among the men as "sun-fever." Malignant malaria, such as is met with in Cuba, is practically unknown; indeed, all blood examinations show a

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small percentage of malarial organisms as being the cause of fevers. Much of the malaria among the troops now here has been contracted in Cuba and elsewhere. While it is hard to determine definitely the cause of so many light cases of illness, it is the general opinion of regimental surgeons that the sun is responsible for most of them. As regards Manila, while, as I have said before, no statistics can be obtained, the general health of the city, considering all things, is good. Assuming the population to be 300,000, the death-rate during the past month was about 3 per cent. per annum. In view of the unsanitary condition of the city, it is indeed remarkable that there is not more sickness; and it can only be accounted for, I think, by the presence of an innumerable army of natural scavengers with which a beneficent Providence has furnished the country. The somewhat widespread belief in the United States that the island of Luzon is a hotbed of malignant fevers, and a country totally unfit for a white man to live in, is not borne out by the attestations of the foreign residents and the reports of the health officers. I do not believe that the Philippines as a whole are a whit more unsuited to the white man than any other tropical country; and I am convinced, as is every other man who has lived in both countries, that the island of Luzon is much superior, as regards health, to the island of Cuba. The army statistics, when published, will establish this beyond all doubt.

The sanitary, or rather the unsanitary, state of Manila is one of the things that is very evident to the newcomer. That the Spanish should have been so indifferent to their own health and comfort, and should have permitted such conditions to exist in a tropical climate, is to me a continual marvel. With the exception of a few drains put in by individual householders (English and German), the city is without sewers. Some houses drain into the river or the canals, but in most cases cesspools under the courtyards or the streets, and open chambers reaching up to the second story, hold the accumulated filth of years. In the walled city many drains empty into the pestilential moat surrounding it. The moat, though slightly flushed by the sea at high water, is at present considered dangerous to disturb, and it must remain as it is until some method of cleaning it out with safety can be devised. The result is that foul odors are continually encountered on the streets, and particularly in the houses. The closets, as a rule, are indescribably abominable. Recently I read an article deploring the limited use that mankind made of the sense of smell, and advising its cultivation. Had the writer lived in Manila, I feel sure he would not have written the article. Personally, I must say that ever since I have been here I have regretted those years of my life in which it was a business requisite that my nose should be educated. From this it will be apparent that the military Board of Sanitation has plenty of work before it. So far, as may be gathered, comparatively little permanent improvement has been accomplished; the reasons being lack of funds and the not-to-be-forgotten fact that the country is still in a state of war and that the energies of the authorities, therefore, have been mainly directed to war matters. A partial system of sewerage has been commenced, however; sanitary measures are gradually being enforced; and, in general, everything is now in line for bringing about a better state of affairs. It must not be expected, however, that a city built on mediæval plans can be transformed in a few months. There is no reason why Manila cannot be made as healthful a place of residence as Hong-Kong, but it cannot be accomplished without active men with sincerity of purpose to push the work, or without the expenditure of much money and time.

The Department of Public Instruction in Manila shows more evidences of progress than does any other department; and the old, haphazard methods of the Spanish are slowly being changed to the American common-school system, with beneficial results. Though for the past fifty years there have been many good private schools here, a university, and several excellent colleges maintained by the Jesuit, Franciscan, and other orders, the municipal schools, owing to Spanish indifference to all matters offering small opportunities to the unscrupulous, were neglected; and it is said that in 1896 the total attendance was but two thousand. In contrast to this it is worthy of note that under American supervision the number of matriculations for the past quarter

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(July 1 to September 30, 1899) was 5,705. There are now 142 teachers employed, of whom 80 are mestizo and native, 40 are Spanish, and 22 are American. The sole duty of the latter is the teaching of English, which is enforced in all schools to the extent of one hour each day. Notwithstanding the uncommunicativeness of the priests, I have found no difficulty in ascertaining, by visiting the schools and talking with parents, pupils, and teachers, that the English course is exceedingly popular. Many teachers are of the opinion that the large and steadily increasing number of pupils is principally due to the desire to learn the English language. The Spanish, it appears, were opposed to the natives acquiring a thorough knowledge of Castilian, and, in consequence, the schools were taught in Tagalog. Under the present system this has been changed, and Spanish is now used entirely. In a few cases this change has given rise to objections, as the natives are too proud to learn a language that has been denied them, but, on the whole, the new methods are working admirably. The desire for education among all classes is very apparent, and the fact that the Americans want them to be educated, and particularly wish them to learn English, is beginning to be appreciated. They feel now, for the first time, that they are being helped. At no very distant date, I hope, when the suspicious nature of these people is satisfied, the work being done in the schools here will have its effect. It will then be one of the most potent forces in bringing about a reconciliation, and go far toward convincing the natives that American sovereignty means enlightenment, progress, civilization, and the fullest measure of independence consistent with their safety and well-being.

Within a few steps of my hotel there is a municipal school, accommodating rather more than three hundred pupils, which I have visited several times during the hours for teaching English. The lessons begin at eight o'clock in the morning, and a few minutes before that hour it is quite a sight to watch the children come trooping from all directions towards the school-house. The first things that strike one are their cleanliness, their happy faces, and their orderly conduct. Though they are by no means serious, they are much quieter and gentler than English or American children; and though they have not yet learned the necessity of being silent during lessons, they are unusually tractable and docile. For the most part they are natives and mestizos, but there is a sprinkling of lighter Spanish faces, a few even with blue eyes and fair hair, to be seen in the schools of the Walled City. Girls and boys are almost invariably bareheaded and barelegged; the toes of the former, however, are usually covered by the heelless slippers common to the country. White cotton knickerbockers and shirts are the clothing of the boys; the girls, excepting the Spaniards, wear a stiff, gauzy handkerchief of native weaving about their shoulders, a white or cream-colored camisa, or jacket with wide sleeves, and a gay checked or striped skirt of the same material. The hair of the younger girls is worn either loose or plaited; when long enough, however, it is combed back from the forehead and done up into a little knob at the back of the head. At such times, with their long skirts, they are small reproductions of their mothers. The costume of the native children is decidedly characteristic, and well adapted to the climate. Their English instruction consists in first being taught words and phrases in common use, and afterwards in learning to read and to write the language. To my mind, the progress that the majority of the scholars have made during the past few months is little short of remarkable. It shows that in the acquisition of languages they are unusually quick. To see their bright, intelligent faces turned to the teacher, to note their eagerness to answer the questions put to them, and to hear the excellent reports of the teachers, would, I think, be a revelation to those who look upon these people as semi-savages. Of the large, airy school-room in which I sat this morning, and which the flowers of the ylang-ylang tree outside flooded with the most perfect of all natural odors, I can say with all sincerity that it contained as clean, orderly, intelligent, and as apt a lot of scholars as I have ever seen.

There is an immense field for work here in Manila and the Philippines, and it is a fruitful field—one that will well repay the workers; but the impatient and stay-at-home civilizers who express disap-

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pointment at the progress made must remember that the ground is still encumbered with the weeds of indifference, prejudice, ignorance, and superstition, and that before even the seed can be sown these weeds must be uprooted, plowing and harrowing must be done, and a season of peace be assured. To expect such an immense field to be cultivated at once by a mere handful of laborers is to show a want of knowledge of the conditions. The beginnings, however, have been made. Little patches here and there are already in blossom, and in due time there will be an abundant harvest.

There is one war measure instituted here which, in the interests of humanity, I feel called upon to protest against. I refer to the prolonged blockade of the ports of the archipelago. The blockade was ordered with the object of preventing the insurgents from procuring provisions and supplies; but I fear that it has not only proved ineffective, but that it is causing famine in some islands and provinces that are peaceful. The central and northern parts of Luzon, where the insurgent army is mainly situated, is a rice-growing country, and it is well known that the insurgents have and can procure plenty of provisions. In the islands of Leyte and Samar, however, and in the extreme southeast part of Luzon, practically no rice is grown, and the natives who have never disputed or antagonized American sovereignty are famine-stricken. Although, as a war measure, it may not be advisable to allow hemp and other products to be brought from these places, since the money may find its way into the hands of the insurgents, it would seem no more than humane to at least permit rice being shipped to the famine districts, especially as there is no possible means of it being taken overland to the rebel army. In such times as these, business and the coasting trade may expect to suffer; but at the end of the nineteenth century the starving of "pacificos" cannot be looked upon as civilized warfare. It is doing precisely the same thing that the Spaniards did in Cuba, and which was the cause of the Spanish-American war. I cannot believe that such a condition will be maintained. Long before this article appears in print, probably some steps will have been taken to relieve the sufferers. In Manila the closing of the ports has, naturally, brought business to a standstill. Prices of exports, of provisions, and, indeed, of all commodities have advanced materially. Hemp, the principal export, has, since February last, jumped from £28 per ton to £52. Meat has advanced from 20 cents per pound to 50 and 60 cents; fish has doubled in value; eggs vary from 8 to 10 cents each; potatoes are 5 cents a pound; and firewood, which is used in place of coal almost entirely, has been raised from $12 to $50 per 1,000 pieces.

Before I left the United States, and since, at Honolulu, on the ocean, and at every Far Eastern port from Yokohama to Hong-Kong, I heard nothing but ill of General Otis. On the false ground that he is a Roman Catholic, he has been charged with being unduly influenced by the Archbishop of Manila; he has been called a rogue, an old woman, a person without force, tact, or generalship, and an incompetent. Now, while I have no desire to pose as a champion of General Otis, I must say that what I have seen does not warrant such wholesale denunciation nor such sweeping conclusions as the public in general seem to have drawn. That he is human and that he has made mistakes may be granted; that his post might have been filled by an abler man is possible, though I will not say that any man would have accomplished more under the same circumstances; but to say that he has been influenced by any church, party, or politics, to say that he has not labored for the protection and safety of the army, the success of the cause, and the interest of the Nation, or to say, as is the fashion nowadays, that he is wholly incompetent, requires a much profounder knowledge of the man, the circumstances, and the situation than I, and I think most persons, possess. If people are influenced by the pamphlets sent broadcast by the various juntas, if they listen to the grumbling of enlisted men, the gabble of travelers who have stopped a day or two at Manila *en route*, the wail of business men injured by the blockade, or the howling of correspondents disgruntled by the censorship, they may be led to believe anything. A great many people, apparently, have yet to discover that war is being carried on in the Philippines. He who looks with an unprejudiced eye at the disadvantages

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under which General Otis has been placed, considers the want of adequate transportation, the insufficient number of men, the fact that he has been operating 7,000 miles from the base of supplies, that he has been both military and civil Governor, and that he has not only had the suppressing of a rebellion in hand, but also the governing of some 10,000,000 of people, will admit that the Commander of the United States forces has not been given a light task, and he will not jump to conclusions hastily.

Notwithstanding the unfavorable conditions in Manila, the business stagnation, the high prices of food, and the effects of martial law, there is still one enlivening feature—the evenings on the Luneta. When the sun has gone down and the land breeze has sprung up, the long rectangular plaza on the shore of the bay, with its rows of fashionable carriages, its thousands of pleasure-seekers, its electric lights, and its military band, is a sight not to be equaled in the Far East. The élite of Manila seek the Luneta in the evening before their late dinner. Uniformed officers, white-suited civilians, prettily gowned American women with bare heads and flowers in their hair after the fashion of the country, Spanish señoras and señoritas, mestizo belles, native girls, cockaded "cocheros," Chinese nurses with fair-haired children, and the ever-present American sentry with his rifle, are all to be found on the Luneta after six o'clock. The prevailing color of the crowd, however, is brown; for the khaki suit of the private soldier is to be seen everywhere. Their number is scarcely appreciated until the band starts up the Star-Spangled Banner and they rise to stand bareheaded until the last bar has been played. This is the signal for a general dispersing, and those who are afoot usually make for home at a brisk pace; for, as the song composed in soldier Spanish says,

Ocho media, you vamoose;
Poco tiempo, calaboose.

Literal translation:

Eight-thirty, you go;
By and by, jail.

A Layman's Advice to Clergymen

By Frank E. Sickels

LAST summer a body of men gathered in conference at Buffalo calling themselves reformers. It was a marvelous carnival of talk. I listened to some of it and read more of it in the papers. There was one thing only upon which they agreed—namely, that things *are wrong*. Each had his own patent nostrum, his own sure cure, his own theory of the thing which alone would mend all this evil—it was socialism, or nationalism, or individualism, or government ownership, or municipal ownership, or anti-militarism, or anti-trustism, or free-silverism, or greenbackism, or populism, or anarchism, or prohibitionism, or new reform-partyism, or female suffragism—such a magnificent, glittering, kaleidoscopic cornucopia of "isms" has rarely been poured out upon a patient public; but underlying it all, the reason of the existence of it all, was the conviction that something is wrong. And, as a natural consequence, the only thing of which they convinced me, as I have never before been convinced, was that in this they were right—that things do need reforming. I believe we are in the swirl of a great rush of troublous change in the economic and political organization of society. The waters will move inevitably in some direction, and we must go with them; if the Christian Church does its duty, I am confident that they will move towards better, more Christlike things; if our own Church is to do its part in shaping and guiding this movement, we must awaken to an active and stimulating realization of the necessity for change. We cannot help reform things until we are sure that things need reforming. We must arouse ourselves from the comfortable conviction that things are right because they *are* and *have been;* we must recognize that the social and economic system is full of evil, that men and things men have made in the life about us are not altogether right. It is easy to do this in theory, but I sometimes think it is especially hard for our Presbyterian Church, with its comfortable, complacent,

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well-to-do membership, who have so many of them understood how to get the best of conditions, whether good or evil, to remember this with that living, burning realism that forces itself into action. The world *does need reforming*. I will not dwell upon those specifications with which we are so theoretically familiar—the great masses of starving, naked poor; the individuals with wealth piled up beyond the wildest dreams of avarice; the grinding, maddening sweatshops in one street, and the glittering carriages in the next; the labor unions snarling at the capitalist and the capitalist growling and snapping at the laborer; the awful aggregations of wealth controlled by a single mind; the mighty, threatening combinations of working hands similarly swayed, all seeking self, self, self. I need not more than cite these things, for the Christian has a simple measure, and for once I do not think we will disagree in its application. "Blessed are the poor in spirit; blessed are the meek; blessed are they which do hunger and thirst after righteousness; blessed are the merciful, the poor in heart, the peacemakers." Is it through these channels that men are seeking the good things, the beatitudes of life? Is the world and its business based upon the principle involved in these old, familiar words? "Seek ye first the kingdom of God and his righteousness." Is this the rule governing Wall Street, and Washington, and Albany? "Love thy neighbor as thyself." "Do unto others as you would that they should do unto you." Are these the governing rules of the labor union and the trust, the farmer in his horse-trade, the merchant in his competition, the politician in his manipulations? If our institutions are based on these rules, they need no reforming—if not, then rest assured that nothing in this world is right nor lasting which is not in harmony with them, however Utopian and unattainable they may seem. "Whosoever," man or nation, "heareth these sayings, and doeth them, builds his house upon a rock; whosoever," man or nation, "heareth these sayings, and doeth them *not*, builds upon the sands."

Well, then, if any institution, if any rule of trade, if any social organism, does not fill out the full measure of harmony with these sayings, I believe, not theoretically, but practically, that that institution or trade or organism is wrongly constituted in just so much as it departs from that harmony. Judged by this standard, as I have said, I do not think we shall disagree in the verdict of the Buffalo reformers that there is much in our social, political, and economic organism that needs reforming. This, then, is my first thought: the certain and imminent need of reform, because our institutions have not attained the Christ standard. If the Church fully and gravely realizes this, it is ready to face the problems with which a restless world is struggling and to help answer that great and practical question, "What shall be done about it?"

When all the world was reading Bellamy's book, "Looking Backward," the most common criticism made was this—I remember making it myself: "Theoretically that sort of a world is very nice and beautiful, but we can't have anything so good as that, because men are not good enough. We must change human nature first." If that criticism be true, it marks the goal of the Church in striving to solve the problems of life presented by Bellamy as sharply and distinctly as the rising sun marks the snow-tipped summit of the Matterhorn. Admitting that Bellamy drew a picture of a society which was beautiful and desirable and Christlike, then it is the duty of the Church to change human nature—not the God-given, but the man-developed—until by slow evolution men are made capable of establishing and enjoying such a society. In a word, without dwelling upon this idea, the great, the supreme province of the Church as such in face of these public questions is not to make human institutions, but to make the men who make the institutions. Given the character in the man, you must get like character in the work of his hand and brain and heart. The work of the Church is to give to the men who must face and settle the public questions of the day the nobility of character, the lofty standards, and the Christ spirit which will enable them to judge, decide, formulate, and establish with that wisdom which is born of God and which will build its structure upon the rock.

Again, the Church must never for a moment forget that the way to form character and train judgment is not by teaching theories of political economy or social

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science, not by so-called learned disquisitions of any sort, but by thoroughly founding the character upon Christ, and, by dint of line upon line, precept upon precept, by constant iteration, illustration, and insistence, convincing men that the Sermon on the Mount is not simply a thing to preach about, but a thing to live by, to work by, to do business by, to organize trusts and trade unions by, to run politics and manage governments by. When I was a boy, I can remember from Sunday-school teacher and preacher ingenious attempts to explain and modify our Master's words. "He did not mean exactly that literally, you know." Away with such weak truckling to our own desires and interpretations!—I thank God there is less of it to-day. Let us have none of it. "Seek ye first the kingdom of heaven." That is precisely what he meant, however hard we may find it. "Take no anxious thought." That is what he said and what he meant, however much men may call it impossible. "Love thy neighbor as thyself"—precisely that, hard as it is. But some say it is impracticable. On the contrary, I assert it is the only practical successful way, and all history shows it. Study past history or contemporaneous history, study the life about you with a discerning eye and an honest purpose, and I believe you will be forced to this conclusion. Men say it is impossible—for most of us in its perfect application it is impossible—but we can *try*, and trying will bring us ever nearer the truth and the beauty of completeness.

Once more, I believe the duty of the Church in the face of the public questions of to-day is to put the Christ spirit into the men who must decide them, and place in their hearts the principles which must guide their judgment and action, and then to stop. It is *not* the duty of the Church to evolve the specific solutions. God has not imposed it upon the Church in its convocations, nor its clergy in their pulpits, to settle and pass judgment upon all the social, economic, or political or governmental questions of the day, nor upon any of them; and I believe the Church and its preachers should stick to their work. I am speaking of deliverances *ex cathedra;* I mean the Church as an organized body, not its members as individuals in the life of the world; I mean ministers as preachers in their pulpits, not ministers as men at home or on the street. And yet I am convinced that ministers ought not to forget that they cannot cast off their official atmosphere so easily as others. When *I* speak, it is simply as an individual, representing only myself. When the minister speaks, he is known or announced as Mr. So-and-So, pastor of such and such a church, and people are bound to think of what he says as more or less the deliverance of the Church. This should not silence him upon public questions, but I believe should make him cautious.

Aside from the broad reason that it is outside its proper function, is *ultra vires,* as we lawyers would say, there are three other reasons I want to mention why I am convinced that it is unwise for the Church to attempt economic judgments and detailed solutions.

First, neither the Church nor the clergy has the technical knowledge, the grasp of facts, the familiarity with conditions, to make wise application of even Christ-principles possible. God has made his Church the keeper and exponent of profound principles of morality and religion: who made it an expert in every department of statecraft and sociology, who endowed it with preternatural knowledge of all the facts and details involved in every public question? My pastor may tell me in what spirit and upon what principles the law business ought to be conducted, but when he tries to tell me how to try a particular lawsuit, I doubt his having the knowledge or experience requisite to correct judgment. Let the preachers warn us without ceasing against the dangers of National self-seeking and lust for power, and show us in all its beauty the spirit of National altruism; but when they attempt to tell the Nation precisely the thing or the things which ought or ought not to be done in the Philippines, where did they obtain that masterly and marvelous grasp and familiarity with the situation in those far-distant isles which enables them to judge better than the President of the United States or the Philippine Commissioners? Remember they are in the pulpit to preach divine truths committed to them by God, not their own opinion of current events.

Second, the attempt at the same time

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to lay down the principles and glorify the spirit, and then to apply the principles to a given situation, leads inevitably to confusion of thought, the placing of greater emphasis in the hearers' minds upon the result of the application than upon the eternal principles upon which the preacher has said the result should be based, and, most disastrous of all, if the hearer doubts the correctness of the preacher's political judgment, by an unconscious process of mind he is led to distrust his statement of principles.

I heard a year or more ago a magnificent, electrifying sermon upon Christian warfare and National duties to the oppressed of other nations; the sermon was ended by a brief application to the then pending Cuban question, with the result of absolute condemnation of American intervention. I afterwards talked with quite a number of young people about the sermon, and I found but one thing they remembered: the preacher was "dead opposed" to the Spanish war. A bright man said to me a year ago about a certain preacher in another county: "I do not go to church to hear that man preach any more, because he is so poor a guide in this war question that I have no confidence in him as a guide in anything."

Third, when the Church is laying down principles, it is strong and commands conviction and obedience. When it is laying down judgments about things social, political, or economic, or even when formulating rules of morality, it is weak and commands little conviction and less obedience. When the Church lays down the broad principles of temperate living and altruistic effort to safeguard our brother, it is strong because the people are moved and helped. When a General Assembly lays down prohibition as the Christian's only remedy, or the Presbytery condemns without a hearing the brother who signs a petition for a license at Princeton Inn, or the other brethren who permit wine to be served at a particular anniversary dinner, it is weak, because no one except those who vote aye are convinced of anything, and the great rank and file treat the deliverance with amused indifference. It accomplishes nothing but bitterness. When the preacher lays down broad principles of Christian living and recreation, he is strong and helpful; when he denounces a particular form of recreation, he is weak; for Presbyterians, at least, will use their own judgment in such matters. I heard once a famous English evangelist deliver an inspiring, soul-searching discourse upon the necessity of purity in those who bore the vessels of the Lord, and then shatter the force of it all with a large part of his audience by saying with scathing emphasis, "He who touches a playing-card one day and attempts to carry the Lord's vessel the next is accursed." You may agree with him or not, but it was nevertheless a weak, foolish, uncharitable thing to say, and I am very sure changed no man's judgment a hair's breadth.

The Church or the preacher who teaches capital and labor that they are brothers, that they should remember to love their neighbors and obey the Golden Rule, is strong and wise and useful; the Church or the preacher which pronounces definite judgments upon the many questions at issue between capital and labor, which says this strike is right or that remedy is wrong, is weak and ineffective, and I believe convinces no one.

There came to Christ once a man who said, "Speak to my brother, that he divide the inheritance with me." Did the Master make a cursory investigation of facts and proceed to judgment? did he lay down principles and then proceed to apply them, thus confusing counsel with dividing judgment? "And he said unto the man, Man, who made me a judge or a divider over you? Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." He went to the spiritual root of the matter, to the springs of action in the heart of each, and stopped, leaving it to them, after making their hearts right, to settle their own controversy. Nothing is more familiar than that Christ was not a maker of ordinances and rules, but a teacher of living principles. Why have the Church and its clergy throughout the ages insisted, why do the Church and its clergy insist to-day, upon constituting themselves what Christ was not, judges and dividers over men?

Do not think that my contention is against the discussion of public questions in the pulpit and in the church courts; such discussion is precisely what I am contending for, and what I most earnestly

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desire. But I am pointing out *how*, it seems to me, this discussion should be conducted; men need to be reminded every week and every day that these public questions can be met and answered *rightly* only by following the path which Christ has marked out. They have read the Sermon on the Mount, but they do not remember to make it the basic code of business life. John Y. McKane listened to the Christ-principles from the pulpit and taught them in his Sunday-school, but it never seemed to occur to him that they were intended for use in the management of Gravesend politics. Many a good citizen has known the sermon by heart from childhood, and has never appeared even to suspect that its teachings ought to interfere with the bribery of common councils by the business agent of his corporation or ought to control his management of the employees in his factory. Thousands of good Presbyterian business and professional men have listened recently with amused astonishment while Mayor Jones, of Toledo, has discussed municipal ownership with no other standard of judgment than the wonderful Sermon. And therefore I say, let every public event which centers the thought of the people, every public question as it arises and fills the public eye, be made the text, the excuse for expounding the Christ-principles which are involved, and for urging by exhortation, exposition, and illustration the supreme wisdom, the paramount necessity, of approaching this individual question in the spirit of Christ and deciding it in his way. Like the judge, lay down the law and declare the necessity of obedience; but my warning is, Let not the Church exceed its functions and attempt to be both judge and jury.

These, then, are the things which, as I look upon the Church facing the importunate public questions of the day, I desire above all things: on the part of its members, from top to bottom, a keen, disquieting sense of the imminence and importance of living questions of social, economic, and moral reform, and of the Church's duty to lend a hand in helping towards a right solution of the questions; on the part of the Church, a thorough realization of the fact that this duty can best be discharged by building up the character of the world-builders, the men and the women, by inspiring them with the Christ spirit; again, that it may never forget that the teachings of Christ contain the cure of all the evil "isms," the key to the solution of all the questions, and the only infallible rule of public as well as private action; that we may at all times and everywhere, by blow upon blow, straight from the shoulder, without hesitation or equivocation, drive it home to the every-day consciousness of men that the Sermon on the Mount is for practical, business, and political use. And finally, that Assembly, Presbytery, and pulpit may be content with their Christ-given function, and avoid the quicksands of indiscriminate, particularizing judgments upon public questions about which righteous men may and do differ.

Saying and Doing

In the Cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not:
If I condemn you, blame me not.

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Waste of Energy in Organization

By Ellen H. Richards

WITH the advent of a leisure class in America, chiefly women, a habit of forming a society or an association to promote a cause or to foster an idea has grown upon the community, until it is not uncommon to find a dozen different organizations in even a small place working for the same general philanthropic, charitable, educational, or social ends. The Boston city directory contains the names of over five hundred such organizations, and there are at least as many more in the city which are not here recorded.

Whenever an energetic or enthusiastic person (the two adjectives are not synonymous) sees an opportunity for a possible benefit to mankind and a certain pleasure for herself (or himself), she straightway interests her intimate circle of friends and forms a society to help this good object. Possibly no one of the members has had any experience in "union for work," probably no one of them knows much about the end to be gained; but there is usually found some conscientious teacher or mother or already overburdened worker in a similar field to take the hardest place on the board. Many times the education of the group of associated persons quite changes their whole lives, and occasionally accomplishes much good for others; but too often the elements are not harmonious, the interest not strong, the object not feasible, or not *immediately* so, and the society dies a lingering death or is kept on long after its best work is done. Organizations as well as individuals ossify as they grow old, and a new generation comes to take their places, but without the wisdom and experience which comes with age.

It may not be unprofitable, therefore, to consider the work of one body of women which has kept its vitality and plasticity for twenty-seven years and through two generations of workers.

In January, 1872, sixteen well-known women of Boston formed an organization bearing the name of The Woman's Education Association.

The work was divided under five heads—industrial, intellectual, æsthetic, moral, and physical education. The end to be gained was stated to be "to promote in every direction the *better* education of women," and one of the first efforts was directed toward the raising of the standard especially of private schools. Colleges for women were not then common, and were thought rather too masculine in tendency. It was held that women should be educated in the privacy of home, but, nevertheless, that they should have high and scholarly attainments. To this end the Harvard examinations for women were maintained for ten years, not only in Boston, but in Philadelphia, New York, and Cincinnati, and developed into the "Harvard Annex;" and thus Radcliffe College is the direct outgrowth of this effort.

In 1873 the Association was instrumental in offering advanced instruction in chemistry to women, and kept a gentle but firm pressure upon the various sources of public opinion until in 1884 women were admitted to all courses in the Massachusetts Institute of Technology. The Boston Cooking School, the Training School for Nurses, the Diet Kitchen, Instructive District Nursing, Emergency Lectures, the Charlesbank Gymnasium, traveling libraries, school-room decoration, manual training for the deaf, wood-carving, and vacation schools (supported by it in 1881), all bear testimony to the varied activity of this body of unostentatious workers. During these years everything which had a bearing upon better mental, moral, or physical conditions has been given a hearing, and many a cause has been helped by a grant of one hundred to two hundred dollars—rarely more.

So little flourish of trumpets has heralded these good deeds that the members are always surprised, when the occasion comes for looking up past records on any of the now established schools and associations, to find that the first impetus so often came from some parlor meeting or some committee of their own membership.

The work up to 1880 was mostly tentative, opening up new lines and giving

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new opportunities to women; but after these were secured the attention of the Association was turned to the possibility of supplementing the early training of teachers now in the field, and of fitting teachers to undertake work in new lines, as sloyd, kindergarten, carving, natural history, etc. From 1880 to the present time, classes for those already engaged in teaching have been organized under the auspices of the several committees; the heading "Woman's Education Association" at the top of the page being sufficient guarantee of the quality and the desirability of the advantages offered.

These classes were for the most part sustained by contributions given to the committees, very little money being in the hands of the Association at any time. The total expenditure of the main organization has varied from three hundred dollars to one thousand dollars per year, the annual membership fee being three dollars; but whenever any committee found a desirable piece of work, after it was approved by a vote of the whole Association, the committee was at liberty to solicit funds to carry on the work. In this way some three or four thousand dollars a year, on an average, has been used in the various departments.

Among the most valuable gifts to teachers, not only to those in the vicinity of Boston, but to those from all parts of the country, was the Summer Laboratory for teachers of natural science which was opened in 1881 at Annisquam, Cape Ann. The study of animal forms was introduced into the curriculum of the secondary schools before there were enough well-equipped teachers, and this opportunity was greatly appreciated. The Laboratory was maintained jointly by this Association and by the Boston Society of Natural History until 1890, when it was transferred to the Marine Biological Laboratory at Wood's Holl. There were also established "science lessons" given during the winter by various instructors in botany, geology, and biology, with field lessons, in many cases giving the teachers an opportunity to broaden their knowledge and give their pupils the benefit of the specimens which they collected. Probably no one thing has been more helpful than this toward better science teaching in the Boston schools.

Besides these direct helps, teachers have always been welcomed as members of the Association, and, *sub rosa*, fees have been remitted wherever the money was an obstacle to such membership.

In 1892 the Association was reorganized, and new committees were formed to work more efficiently along the lines demanded by modern conditions—these were, on College Education and Scholarships, on Public Schools, on Libraries, on Fine Arts, on Domestic Economy, on Science Lessons. These names show the advance in public opinion as to the classification of educational matters.

In the first report of the Chairman of the Committee on Public Schools we find the following statement, which may be taken as the keynote of the subsequent work:

"It was evident to the Association from the beginning that any intelligent work for the scholars in the public schools must be based upon some knowledge of them and of their needs. With seventy thousand pupils and one thousand five hundred teachers giving instruction from the kindergarten, through primary, grammar, high school, and the normal school, how could such knowledge be obtained except through acquaintance with the teachers both in and out of their school life? Informal meetings of a social nature and frequent visits to the schools have brought the various committees into relation with many of the teachers, and thus the members gained a knowledge of the needs of the schools and the possibilities of helpfulness."

The value of such help, giving inspiration by personal contact, and giving a feeling of support and interest by those outside of the school circle, must be extremely great to any body of teachers in any community.

In 1895–6 scholarships were given to certain teachers to enable them to go to the Harvard Summer School to take Professor Davis's course in physiography, and lectures in literature and classes in rhetoric have been offered with great success in the last two or three years.

The Committee on Public Schools also interested itself in the question of manual training for girls. Some three years were spent in studying the possibilities both of the manner of its introduction and of the

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matter of instruction, with the result of formulating a course of study which will be found in the report for 1898, of which there are some copies for distribution. This course does not pretend to be complete, or to be ready for adoption into any school. It is purely tentative and suggestive, and it is hoped that it may furnish a workable outline for improvement in other cities. The two years since this scheme was outlined have been utilized in experimental teaching by a trained teacher who has, with the permission of the school committee and of the masters, been offering partial courses along these lines in three of the high schools of Boston, in the hope that the weak points as well as the good ones might be found by actual trial in the classes.

A great lesson to be learned from the work of this Association is the good that may be done by a little money put in the right place at the right time. Also that an organization of standing in the community, composed of trained persons accustomed to working together, may be in a position to undertake new and difficult problems with a greater prospect of success than one formed of heterogeneous elements for a special purpose. No new work can be undertaken by any committee without having the sanction of the executive committee and of the Association. The result is great confidence in whatever bears the name of this body.

But there is another side to the work of the Association. It began, as we saw, with a few women who worked as they felt that women should work, in quiet, unheralded ways. No reporter was ever permitted at the meetings. No meetings were ever held in public places, but always in some member's parlor, and the whole atmosphere was kept as womanly as possible. The greatest proof of the changed conditions of the twenty-seven years is the confident manner in which the Association now puts its hands to a different class of work. The members are now no longer of the leisure class only. They include such leaders of thought and of public opinion as ex-college presidents and professors, school supervisors and members of the school committee, trained teachers, and women with public experience. The connection with public affairs is now much closer, and the Association has been known to meet in a public hall. While the influence may be no greater, the Association has touched certain vital points in public-school education. The results, which seem truly surprising, may be accounted for by noticing certain features which have been kept constantly in view in the policy of the Association.

First, careful consideration of each object or plan of the special or standing committee by the Executive Committee, finally by the whole Association.

Second, freedom of action by each committee after approval.

Third, adherence to a general policy while bringing in year by year new elements and younger persons. For example, while the Secretary and the Chairman of the various committees have served for periods of years, the President and Vice-Presidents have changed frequently, and the members at large of the Executive Committee are eligible for only two years.

This method of *elastic permanence* is eminently suited to work of the character undertaken by this Association—namely, the formation of public opinion, and the support of new and untried measures through the initial stages, both requiring time and patient, persistent effort. Not all objects can be accomplished in this way, and several of the early members of this organization left it because it did not "do anything." A notable case was that of Miss Ticknor, who in 1873 founded the Studies at Home Society, and gave of her personality to that work for the rest of her life; so truly was the Society hers that at her death it was deemed wise to reorganize and form the Anna Ticknor Library Association, for a slightly different work under another leader.

Very often individual leadership untrammeled by committees and rules accomplishes far more than organization; but if it is necessary to have a large body of influence, then co-operation is effective. Human energy is the most precious possession of all time, and it is worth while for any community to think carefully before squandering it on futile or wasteful efforts.

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Theological Reconstruction[1]

THE recently published volumes named below give evidence collectively that what began to be known some twenty years ago as "the new theology" has passed out of the stage characterized by Mr. Beecher as "hauling bricks" into the stage of solid construction. This is specially emphasized in President Hyde's book, in which he answers to the call made by him in the "New World" some months ago for "the reorganization of the faith"—a call that found earlier expression in the address of Dr. Gordon, of Boston, at the semi-centennial of Plymouth Church.

Taking up the problem on its philosophic side, Dr. Hyde finds in the Universal Will of God the metaphysical and ethical basis of Christianity. The historic revelation of this Will is found in Christ. God indwelling in the doers of this Will is known to us as the Holy Spirit. The unessential formulation of these essential truths is what we call the doctrine of the Trinity. Corresponding to these foundation truths are the three essential principles of the salvation which is built upon them, viz., control by law, conversion by grace, and sanctified character through service. Proceeding throughout upon the ground of an immanent divine Will working out its purposes in humanity, Dr. Hyde translates into modern terms in congruity with this the ancient doctrines of sin, redemption, and sanctification, presented in the creeds from the opposite point of view, which regarded a transcendent Will as operating upon an alien nature. It is the transition from the latter to the former line of thought (followed, indeed, by the great theologians of the early Church) that is now revolutionizing the theology of our fathers, and substituting for forensic and legal conceptions of our relation to God, and to each other in God, conceptions that are educational, organic, and vital. Hence the title which Dr. Hyde has given his constructive outline of the ology—"God's Education of Man."

The problem thus treated philosophically and ethically is taken up by Professor Gilbert, as a Biblical critic and exegete, in the first scientific historical discussion of the entire subject of the teaching of Jesus that has been presented by an English-speaking scholar. To present this was doubtless his single purpose rather than a thoroughgoing reconstruction of theology, such as Dr. Hyde's. His work is, however, none the less reconstructive and thoroughgoing. The same fundamental and reorganizing principles which Dr. Hyde finds in philosophical and logical reflection he finds in critical study of the life of Jesus.

The entire revelation which Jesus made, whether by word or deed, Dr. Gilbert holds to be the essential and universal fatherhood of God toward every member of his human family. In presenting this as the ethical basis of Christianity he is at one with Dr. Hyde, who finds that basis in the Universal Will—the Will being the Will of the Father, and historically embodied as a loving Will in his Son Jesus. With Dr. Hyde also he insists on the educational conception of Jesus' work as Saviour, not as merely communicating a new idea of God, but through personal union with himself as the embodied revelation of the Father's heart. To make this revelation Dr. Gilbert regards as the entire and sole purpose both of Jesus' life and of his death—of his death only as the culminating act of his life and most vivid expression of his spirit, and so not as the condition of the forgiveness of sins, but as the seal of it in the grace of the Father.

But the universal and essential Fatherhood of God implies the universal immanence of the Father in his sons. Of this immanence as consciously recognized and lovingly cherished, Jesus is presented as both the perfect revelation and the imitable type. Whether in Jesus or in his true follower, the nature of that divine sonship which is a fundamental truth of Christianity is, in Dr. Gilbert's view, "purely ethical." Those who are quick

[1] *God's Education of Man.* By William De Witt Hyde, President of Bowdoin College. Houghton, Mifflin & Co., Boston. $1.25.
The Revelation of Jesus: A Study of the Primary Sources of Christianity. By George Holley Gilbert, Ph.D., D.D., Professor in Chicago Theological Seminary. The Macmillan Company, New York. $1.25.
The Theology of Civilization. By Charles F. Dole. Thomas Y. Crowell & Co., New York. $1.

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to dissent from this are offered a very searching discussion of Jesus' various sayings. The Gospels, says Professor Gilbert, nowhere represent his union with God as metaphysical, but only as a perfect oneness of character and will. His consciousness was "a truly human consciousness." His knowledge of God was "acquired in his earthly life." Even those sayings in which he has been thought to claim pre-existence must not be understood to mean it in a real and personal sense, but only as ideal in the eternal purpose of the Father. The regulative conception of the divine immanence—the infinite in the finite and the finite in the infinite—which in our days has been recovered from the early prime of Christian thought, thus appears at the core of Jesus' grandest utterances. Its inevitable demand is for some revision of Christology.

With these works by Trinitarian scholars we put another by a representative Unitarian, because of the one point on which long-divided wings of the Church seem to be converging, viz., a monistic in place of a dualistic conception of Christ, as the highest expression of God's immanence in our humanity. In "The Theology of Civilization" Mr. Dole sketches with a sociological interest "the essential ideas which must underlie a civilized and civilizing type of religion." Civilization he takes, with Matthew Arnold, in the pregnant sense of moralization, the ripe development of that moral nature, derived from the Father, which distinguishes men from animals, and fits them for the "City of God." The same notes are struck in this book as in the preceding: salvation consists in character, in the development of a personality molded by faith in the highest ideal, and disciplined in the social service which that faith inspires. And the ideal of that faith is Jesus.

The Protestant Reformation will not be complete till the process, which then began, of ethicizing the unethical theology of the mediæval age is complete. In the long controversies which this has required both orthodox and liberal have mingled truth with error, have stood for half-truths, or for truths deformed in phrasing. In the increased light now obtained from an enlarged science, a profounder philosophy, and a more exact understanding of the Scriptures, a higher synthesis, inclusive of whatever truth has been made good by either side in the historical debate, seems discernibly nearer than ever.

Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American Negro, The Future of. By Booker T. Washington. Small, Maynard & Co., Boston. 12mo. 244 pages. $1.50.

America To-Day. By William Archer. Charles Scribner's Sons, New York. 12mo. 260 pages. $1.25.
Mr. William Archer is one of the most sympathetic of the critics who have yet attempted to give an impression of American society. It is not ambitious; it does not pretend to be a comprehensive study. It is made up of a series of short chapters touching such aspects of the exterior and interior life of this continent as attracted and interested the writer. The volume is by no means made up of indiscriminate eulogy. It is kindly, but it is thoroughly intelligent, and it is to be cordially commended to the attention of those Americans who see nothing but ugliness and vulgarity on this continent. It has become a tradition with certain people and certain writers, for instance, that New York is a dirty, sordid, and mean-appearing city. Nothing could be more contrary to the fact; but, having once taken this position, a good many people have gone on with eyes blinded to the growth of New York in the elements of stateliness and beauty. Mr. Archer's fresh impressions will do something to set these gentlemen right. What he has to say about the American language is particularly entertaining and valuable; and his interpretation of the ancient and tragical divergence of view between the North and South is also valuable, because it is objective, impersonal, and thoroughly dispassionate. This is a book which will make for the better acquaintance of the two great branches of the English-speaking race.

Archibald Malmaison. By Julian Hawthorne. (Illustrated.) The Funk & Wagnalls Co., New York. 12mo. 265 pages. $1.25.
This is the best story which Mr. Julian Hawthorne has written. It shows invention, good construction, and is carefully worked out in the writing. It reminds one of the older Hawthorne, without in any way imitating the work of the great romancer. In this volume it is presented in a very attractive form, with illustrations by Mr. Freeland A. Carter, and Mr. Hawthorne furnishes a short autobiographic preface—autobiographic, that is, so far as this story is concerned.

Bandanna Ballads. By Howard Weeden. Introduction by Joel Chandler Harris. (Illustrated.) The Doubleday & McClure Co., New York. 12mo. 91 pages. $1.

Bob: The Story of Our Mocking-Bird. By Sidney Lanier. (Illustrated.) Charles Scribner's Sons, New York. 12mo. 69 pages. $1.50.
A charming piece of prose from the hand of a poet, narrating the life and describing the character of a mocking-

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bird. The account is very brief, and may be read through in an hour; but it is full of that intimate knowledge of birds and sympathy with them that seemed to go with Mr. Lanier's love of music, and it has also that deep note of humanity which he continually struck. "Bob" is, from every point of view, a characteristic bit of writing. The illustrations are striking and effective, and the book is charmingly made.

Black and White. Christmas Number 1899. London, England.

Brain in Relation to Mind. By J. Sanderson Christison, M.D. (Illustrated.) Published by the Author, Chicago. 8vo. 143 pages. $1.25.

This monograph is a considerable contribution to psychology. Within a small compass it contains many interesting facts concerning the structure and functions of the brain, also many valuable suggestions as to the development and discipline of the mental faculties. The author combats the materialistic theory of mind.

Browning, Poet and Man. By Elisabeth Luther Cary. (Illustrated.) G. P. Putnam's Sons, New York. 8vo. 282 pages. $3.75.

Brown, John. By Joseph Edgar Chamberlin. (Beacon Biographies.) Edited by M. A. DeWolfe Howe. 138 pages. 75c.

Brushwood Boy, The. By Rudyard Kipling. (Illustrated.) Doubleday & McClure Co., New York. 12mo. 119 pages. $1.50.

Mr. Orson Lowell certainly had a difficult task when he was asked to illustrate such a strange tale of the unnatural as is this charming story. He has succeeded fairly well, and in some instances admirably well.

Century of Science, A. By John Fiske. Houghton, Mifflin & Co., Boston. 8vo. 477 pages. $2.

Under this title Mr. Fiske has collected a series of essays, addresses, and reviews on scientific and literary, historical and biographical subjects, mostly of the past decade. Those readers who have known him only as a historian, or as a philosopher, will derive from the papers in this volume a fuller appreciation of his versatile interest and power.

Child's Name, The. By Julian McCormick. William H. Young & Co., New York. 8vo. 137 pages. 50c.

Christian Mysticism. (The Bampton Lectures, 1899.) By William Ralph Inge, M.A. Charles Scribner's Sons, New York. 8vo. 379 pages. $2.50.

Englewood: Its Annals and Reminiscences. By J. A. Humphrey. (Illustrated.) The J. S. Ogilvie Publishing Co., New York. 8vo. 237 pages.

Figaro Illustré. The Christmas Number, 1899. English Edition. London, England.

Four-Masted Cat-Boat, and Other Truthful Tales. By Charles Battell Loomis. The Century Co., New York. 16mo. 241 pages. $1.25.

A collection of humorous sketches, most of which have already appeared in the magazines and weekly papers. They may be now enjoyed, taken one at a time, but the book is not one to read through consecutively. Mr. Loomis is ingenious in his ludicrous exaggerations and conceptions.

Gentlewoman, The. The Christmas Number, 1899. London, England.

Girlhood to Motherhood, From. By Mary Lowe Dickinson. Fleming H. Revell Co., New York. 12mo. 64 pages. 30c.

A collection of short essays on this most important period of a girl's life, treating the several phases from the ethical standpoint.

Graphic. The Christmas Number, 1899. London, England.

Great Britain, Famous Homes of, and their Stories. Edited by A. H. Malan. (Illustrated.) 8vo. 393 pages. $7.50.

So instant and effective is the appeal of this volume that we trust the publishers may shortly issue others dealing in like manner with the same subject. Surely there is wealth enough in the description of the castles and palaces of England to supply material for several volumes of equal merit with this. The "Famous Homes" here described are Belvoir Castle, Battle Abbey, Charlecote, Penshurst, Blenheim, Warwick, Cawdor Castle, Holland House, Chatsworth, Hardwick, Alnwick, and Lyme. The volume is superbly printed, illustrated, and bound. Some of the articles are by the owners of the places described; for instance, that on Blenheim is by the Duke of Marlborough, that on Battle Abbey by the Duchess of Cleveland. When the articles first appeared in the "Pall Mall Magazine," they attracted deserved attention; their appearance in book form, however, is so much more impressive that Mr. Malan's volume offers a signal instance of the gain in dignity made by the transference of scattered papers published serially in a magazine to the larger print and greater solidarity obtained in book form.

His Defense and Other Stories. By Harry Stillwell Edwards. (Illustrated.) The Century Co., New York. 217 pages. 12mo. $1.25.

Mr. Edwards always suffers under the misfortune of having his new stories compared with his famous "Two Runaways." The tales from this book do not absolutely reach the level of that delightful record of old-time plantation life, but still they are agreeable reading, and distinctly above the average of recent magazine story-writing. The illustrations, by Mr. Kemble and others, are capital.

Holly and Pizen. By Ruth McEnery Stuart. The Century Co., New York. 16mo. 216 pages. $1.25.

Mrs. Stuart's latest volume contains a group of short stories in her characteristic vein. No one knows the Southern negro better, or has presented him more sympathetically from the humorous side. Mrs. Stuart's charm lies in her simplicity, the sincerity of her work, her perfect naturalness, and her ease in expressing both the humorous and pathetic. She is a born story-teller and delineator of character.

How Much is Left of the Old Doctrines? By Washington Gladden. Houghton, Mifflin & Co., Boston. 16mo. 321 pages. $1.25.

Junior's Experience in Missionary Lands, A. By Mrs. B. B. Comegys, Jr. (Illustrated.) Fleming H. Revell Co., New York. 12mo. 121 pages. 50c.

La Fontaine, A Hundred Fables of. By Percy J. Billinghurst. John Lane, New York. 8vo. 202 pages. $1.50.

Delightfully illustrated. Space forbids selecting all the pictures that deserve praise, but we must note that of the fable of the ass carrying relics.

Lalla Rookh. By Thomas Moore. (Illustrated.) Dana Estes & Co., Boston. 8vo. 296 pages. $2.50.

To show the value of this latest edition of Thomas Moore's famous poem, we need only say that it contains several illustrations each by Messrs. W. H. Low, Kenyon Cox, E. L. Weeks, J. W. Champney, Walter Satterlee, Robert Blum, and other well-known artists.

Letters from Queer and Other Folk. By Helen M. Cleveland. The Macmillan Co., New York. Book I., 30c. Book II., 35c. Book III., 60c.

The main purpose of these books is to give instruction in letter-writing. The letters are from animals and insects, giving information in natural history, each one asking questions that require answers on subjects familiar to children. There are in addition social letters, letters of business, receipts and bills, in correct form, and in incorrect form for correction.

Lively City o' Ligg, The. By Gelett Burgess. (Illustrated.) The Frederick A. Stokes Co., New York. Square 8vo. 219 pages. $1.50.

Mr. Gelett Burgess was formerly the editor of "The Lark," and in this volume betrays his antecedents. A more delightfully improbable, inconsequential book of nonsense stories has not come to light for many a day. The story of "The Terrible Train," for instance, is a very

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successful excursion into that region of the absurdly impossible which, by the very breadth of its contrasts with the probable, is inviting not only to young but to older readers. The preface, which must not be taken too seriously, is a capital imitation of philosophy presented with a gravity calculated to deceive even the elect, and the author's illustrations, which are in color, are as good as his text. The stories are not equally successful, but there is so much good nonsense in the book that it is cordially commended to all those serious-minded people who have the care of their own spirits as well as the bringing up of children in their hands.

Little "Jim Crow" and Other Stories of Children. By Clara Morris. The Century Co., New York. 16mo. 226 pages. $1.25.

The book's title is that of the first of these delightfully humorous and delicately pathetic stories for children by a famous actress appearing in a new rôle.

Logic, Illustrations of. By Paul T. Lafleur, M.A. Ginn & Co., Boston. 8vo. 97 pages.

London News. (Illustrated.) Christmas Number, 1899. London, England.

London Town, To. By Arthur Morrison. Herbert S. Stone & Co., Chicago. 12mo. 298 pages. $1.50.

Here Mr. Morrison, whose studies of life in London among the lower classes are recognized as standing at the head of the new realistic fiction of that class, falls into a more cheerful and less repellent vein than is found in his other powerful but gloomy stories. A family of English rustics are suddenly plunged into London life; and it is for some time doubtful whether they will sink or swim. They see both sides—poverty, swindling, idleness, drunkenness, on the one hand, and cheerful industry and ambition on the other—and in the end succeed in getting on the right path. The boy Johnny is a distinct creation, and all the minor characters are faithfully and carefully drawn.

Love and Law in Child Training. By Emilie Poulsson. The Milton Bradley Co., Springfield, Mass. 8vo. 235 pages. $1.

Written by one of the leading kindergartners and kindergarten trainers in this country. This author, full of the enthusiasm of her profession, has in this book presented the fruit of her experience, and written for the mothers who in holy fear clasp the hands of their children to guide them in play and work, in thought and deed for the future responsibilities. The chapters treat of the phases of children-training rather than present a sequence of child-training. There is in this book the inspirational quality as well as the teaching quality. The whole aim of the book is to show how a child may be guided to self-development.

Love Made Manifest. By Guy Boothby. Herbert S. Stone & Co., Chicago. 16mo. 330 pages. $1.25.

Lowly Life in a Great City, Sketches of. By M. A. Woolfe. (Illustrated.) Edited by Joseph Henius. G. P. Putnam's Sons, New York. Oblong 4to. 185 pages. $2.

It cannot be questioned that Mr. Woolfe had an acute sense of the pathetic and of the humorous. Technically he was by no means a good draughtsman, and his peculiar style of depicting children in comical and pathetic aspects does, we confess, become slightly wearisome when many of these pictures are looked at consecutively. The types of street urchins are so exaggerated, both in the ludicrous and pathetic pictures, that the artist's ideas are suggestive rather than fully brought out.

Monuments and the Old Testament, The. By Ira Maurice Price, Ph.D. (Illustrated.) The Christian Culture Press, Chicago. 12mo. 321 pages. $1.50.

Professor Price has rendered a valuable service to those who are desirous to find in a concise form the best information yielded by ancient monuments in illustration of the Old Testament. From a wide range of authorities, he has with excellent judgment selected the most important material, and has presented it in a condensed form, in chronological order, and in popular style. A select list of references to the best books is added for those who wish further knowledge of the subject.

Montezuma's Castle. By Charles B. Cory. (Illustrated.) Ralph S. Mighill, New York. 8vo. 233 pages.

These weird tales of Western life are told with delightful directness. There is a taking touch-and-go in the author's style, extremely satisfactory in its vigorous simplicity.

New York, A Brief History of the City of. By Charles B. Todd. (Illustrated.) The American Book Co., New York. 12mo. 299 pages. 75c.

By a member of the New York Historical Society who has written "The Story of the City of New York," and the story of the National Capital, Washington. This later book is intended for school use, and is condensed within small compass, yet it gives in attractive narrative form the history of the city from its beginnings. It is illustrated with photographic representations of old prints, photographs of modern buildings on historic sites, and historic streets as they are to-day. There is a valuable colored map of the present city.

Pears' Annual. Christmas Number, 1899. London, England.

Peg Woffington. By Charles Reade. Introduction by Austin Dobson. (Illustrated.) The Doubleday & McClure Co., New York. 12mo. 298 pages. $2.

This edition has as its special and most valuable feature an introduction by Mr. Austin Dobson; a peculiarly happy selection, in view both of Mr. Dobson's knowledge and of his affection for the period and the people. The illustrations are by Mr. Hugh Thomson, and have a good deal of spirit. Of course no illustrator can ever convey the charm of the inimitable Peg Woffington.

Queen's Twin and Other Stories, The. By Sarah Orne Jewett. Houghton, Mifflin & Co., Boston. 16mo. 232 pages. $1.25.

Miss Jewett's art shows no sign of flagging interest, although many volumes stand to her credit on the bookshelves. She still holds undisputed possession of her own field; an accomplished artist, who never attempts that which she cannot do, and who holds her work to the highest standards with unflagging earnestness and freshness.

Reading, How to Teach It. By Sarah Louise Arnold. Silver, Burdett & Co., Boston. 16mo. 288 pages. $1.

While teachers and parents will find this book specially timely, it is valuable to all readers; they will learn to read better by also learning how to teach reading. First of all the author tells us why we read, and then gives us many a good hint for lessons in reading. The list of books tested and found useful in the school-room is an extremely attractive and desirable consulting list to those who would arrange for the best reading for youthful minds.

Religion of Israel to the Exile. By Karl Budde, D.D. (American Lectures on the History of Religions.) G. P. Putnam's Sons, New York. 8vo. 228 pages. $1.50.

Another volume has been added to that admirable series on the History of Religions, to which Dr. Brinton contributed a volume on primitive religions, Professor Rhys-Davids one on Buddhism, and Canon Cheyne one on Israel. The last named considers Jewish religious life after the Exile. Jewish religious life to the Exile forms the subject of the volume just issued, and its author is no less an authority than Professor Budde, of the University of Strassburg. The chief merit of Professor Budde's book is its condensation. Abstaining from over-analysis, he records results, leading up to them by those unerring strokes which show him to be a genuine historical artist. He gives a distinct view of the subject, undistracted by details. While the book will take its deserved place in the estimation of scholars, it is also a book for the general reader, and its value in this respect is emphasized by the excellent translation in which it makes its appeal to Americans. Professor Budde's own knowledge of

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English stands him in good stead; he is one of the few foreign authors who can vouch for the fidelity of the translations of their works.

Reminiscences, 1819-1899. By Julia Ward Howe. (Illustrated.) Houghton, Mifflin & Co., Boston. 8vo. 465 pages. $2.50.
A valuable contribution to the social and literary history of the century, by one who has had exceptional opportunities, at home and abroad, of meeting the most distinguished people. The graciousness of the writer adds a charm to this record of social life in America begun at a time when simplicity was its distinguishing feature. The evolution to the present complexity is marked, but without conscious effort, by the author.

Revolutionist, Memoirs of a. By P. Kropotkin. Houghton, Mifflin & Co., Boston. 12mo, 519 pages. $2.50.

Scoundrels and Co. By Coulson Kernahan. Herbert E. Stone & Co., Chicago. 16mo. 320 pages. $1.25.
An impossible story of a gang of rascals who came to grief through the shrewdness of a pretended comrade. The author says in his preface that he had no other purpose in writing than "to while away an hour or two by a yarn." The statement seems entirely superfluous after reading the book.

Sermons in Stones and in Other Things. By Amos R. Wells. The Doubleday & McClure Co., New York. 12mo. 243 pages. $1.
"The Art of Window Trimming," "Don't Talk to the Motorman," "Have You Punctured Your Tire?" "Bricks," "Garnet Girls," "Natural Gas," are specimens of the topics of these sermonettes. Mr. Wells has a happy insight into the spiritual analogies of humdrum things, and knows how to set common objects in uncommon lights. The man who shuns sermons will find here the common sense and unconventionality that he likes, while the preacher will find suggestive material both in things to put and the way of putting them.

Seventeenth Century Lyrics. Edited by Felix E. Schelling. Ginn & Co., Boston. 8vo. 315 pages. $1.20.
The latest addition to the Athenæum Press Series contains a selection from the rich lyric production of the period between 1625 and 1700, selected and edited by Professor Felix E. Schelling, of the University of Pennsylvania; the selection being prefaced by one of those careful and intelligent introductions which have given this series its increasing value.

Sky Pilot, The. By Ralph Connor. The Fleming H. Revell Co., New York. 8vo. 300 pages. $1.25.
This is the kind of book for which Sunday-school readers, among others, have been long waiting. First, there is no whining cant about it. Secondly, it is vital with real ethics, not mere theories, and its ethics are directly applicable to the young—not to the young through the old. Ralph Connor's "Black Rock" was good, but "The Sky Pilot" is better. The matter which he gives us is real life; virile, true, tender, humorous, pathetic, spiritual, wholesome. His Bret Harte manner in describing this life has at times a distinct and refreshing quality of literary workmanship; his style, fresh, crisp, and terse, accords with the Western life, which he well understands. Henceforth the foot-hills of the Canadian Rockies will probably be associated in many a mind with the name of "Ralph Connor." The readers of The Outlook will remember "Bill's Bluff for the Church," published in our issue of November 18; an excellent short story in itself, it formed part of "The Sky Pilot," and was published in advance of the appearance of this book by special arrangement with the publishers.

Space and Time, Tales of. By H. G. Wells. The Doubleday & McClure Co., New York. 12mo. 358 pages. $1.50.
The extraordinary imagination which Mr. Wells has evinced in "The War of the Worlds" and "When the Sleeper Wakes" is again called upon to deal with the marvelous in the short stories here gathered. They will uphold the author's reputation, but will not particularly increase it.

Surface of Things, The. By Charles Waldstein. Small, Maynard & Co., Boston. 16mo. 329 pages. $1.25.

Telegraph Tom's Venture. By James Otis. (Illustrated.) The Werner Co., New York. 12mo. 228 pages. 75c.
A detective story in which Telegraph Tom, a boy, plays the second part.

Their Shadows Before. By Pauline Carrington Bouvé. Small, Maynard & Co., Boston. 12mo. 201 pages. $1.25.
A well-written story of child life in slave days, with exciting episodes growing out of the famous "Nat Turner" insurrection. The story is rather a slight one, but it holds its interest from beginning to end, and leads us to hope for further books from this writer, whose name is new to us.

Troubadours at Home, The. By Justin H. Smith. (Illustrated.) G. P. Putnam's Sons, New York. 8vo. 2 vols. $6.

Unexplored Asia, Through. By William Jameson Reid. (Illustrated.) Dana Estes & Co., Boston. 8vo. 499 pages. $4.50.
The unexplored Asia here described is a part of western China and eastern Thibet. The book is of special value both to geographists and ethnologists, for, if we mistake not, the author gives us the first account of a hitherto unexplored land. His maps are, consequently, the first detailed plans ever made for this particular country.

Union Theological Seminary in the City of New York: Another Decade of its History. By G. L. Prentiss. M. W. & C. Pennypacker, Asbury Park, N. J. 8vo. 576 pages.
Now that the Union Theological Seminary is about to become a great theological university, its past history, as the background for that university, has an added interest. The author's large and well-printed volume should find wide reading, not alone among graduates of the Seminary, or even among Presbyterians, but also among all friends of proper theological training. We are glad to note that the discussion of the case of Dr. Briggs, and of its bearing on the judicial system of the Presbyterian Church, is so full and well considered. The latter part of the book is taken up with biographical sketches of deceased directors and professors; especially with the sketch of the noble life and public services of the late Charles Butler, President of the Board of Trustees, who died just two years ago. His courtly kindness, his patriotic devotion, and his far-sighted Christian work had an international reputation. His portrait forms the appropriate frontispiece to the volume.

United States, The Territorial Acquisitions of. By Edward Bicknell. Small, Maynard & Co., Boston. 18mo. 110 pages. 50c.
Though his book is a small one, the author has described in considerable detail the precedents established by our Government concerning its territorial acquisitions. His volume is thus a particularly valuable one for every student of history or politics.

Vanity Fair. By William Makepeace Thackeray. (Becky Sharp Edition. Illustrated.) Harper & Bros., New York. 8vo. 676 pages. $2.50.
Mrs. Fiske's success in creating a "Becky Sharp" of the stage has led to the publishing of this elaborately illustrated edition. The half-tone pictures, which show the characters of the comedy, are notably well printed, and afford an interesting souvenir of the play, even if they do not very effectively call up to the eye the characters as we imagine Thackeray to have seen them.

Wife of His Youth, The. By Charles W. Chesnutt. (Illustrated.) Houghton, Mifflin & Co., Boston. 8vo. 323 pages. $1.50.
Mr. Chesnutt has made a distinct mark in recent fiction His earlier book was of a quality which compelled attention. This volume of short stories is less distinctly original, but is full of close and humorous studies of negro character portrayed with humor and pathos.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. If God is immanent in humanity and is working out his own ends, and if, as Fiske says, we are now imperfect but marching on to perfection, what becomes of *human freedom*? Humanity, according to this, is limited and full of childish imperfections, being molded by the Master-hand. It may be lack of the power of discrimination on my part, but I have never been able to reconcile this idea with the doctrine of sin. May I ask one other question? 2. I read in one of the August numbers of The Outlook Dr. Abbott's sermon on "Whom God Elects," in which he said, in substance, that it makes no difference whether a man is a member of the Church or whether he has been baptized or not, if he has the spirit of sacrifice he has the spirit of Christ, and is among God's elect. My conception and faith in God make me believe this is true, but how do we reconcile this with Christ's explicit teaching on baptism, viz., his conversation with Nicodemus and his charge to the disciples? R. S. C.

Sin is defined by John as lawlessness, by the Westminster Confession as "any want of conformity unto, or transgression of, any law of God." These definitions assume that man is a free moral agent and has power to violate the law of God, which nature has not. It is this power which makes him a moral being, and God's work of bringing about a kingdom of righteousness and peace in the world is accomplished gradually and amid the obstacles caused by this power which the free moral agent has to disregard the divine laws. 2. Doubtless Nicodemus would have understood by "born of water" a reference to baptism, which was the Pharisaic symbol which marked the renunciation of prayer and the acceptance of Jewish faith by a proselyte. But we do not doubt that what is *essential* is the fact that a new faith is openly confessed and a new loyalty avowed, not the form or symbol by which this is done.

Could you suggest an outline of study and reading on the social or sociological aspects and teachings of the Bible? What books furnish most of the materials for such a study, and would the Mosaic laws throw a good deal of light upon the Bible aspect of social economics? What lines of study have not yet been worked up, and do you think the subject worthy of investigation? X.

The following books will be helpful: Ely's "Problems of To-day" (Crowell, $1.25), Abbott's "Christianity and Social Problems" (Houghton, Mifflin & Co., $1.25); Commons's "Social Reform and the Church" (Crowell, 75 cents); Mathews's "Social Teaching of Jesus" (Macmillan, $1.25). The teaching of the Old Testament as well as the New is traced in Root's "Profit of Many" (Revell, $1.25), and in the late Dr. A. P. Peabody's lectures on the Mosaic institutions. Ferris's "Pauperizing the Rich" (Leach, Philadelphia, $1.25) contains some striking lessons. The relation of Christianity to our present economic problems, and the inquiry whether it demands amendment of our social institutions, cannot be deemed undeserving of close study.

1. Kindly suggest the names of two good homiletical commentaries on Genesis. 2. Give the names of several good works on "The Creation" and "The Fall of Man." I. M. M.

1. The homiletical sections of Lange's Commentary on Genesis (Scribners) contains many fruitful as well as unfruitful suggestions. Dr. Joseph Parker's "People's Bible" (Funk & Wagnalls) has a volume of discourses on Genesis. Then there is Dr. Dods's volume in the Expositor's Bible (published in different forms by Funk & Wagnalls and by W. B. Ketcham, New York). 2. See Professor Winchell's "Sketches of Creation" (Harpers); Professor Ryle's "Early Narratives of Genesis" (Macmillan); "The Order of Creation"—discussed by Gladstone, Huxley, and others (Truth-Seeker Company, New York).

Referring to your answer to "I. M. C." under Notes and Queries of November 25, I would suggest that it would have been a more complete statement of the facts to have said, "Since 597 A.D., when St. Augustine" arrived in Kent and found British Bishops already in authority over a Christian Church. On sending to Pope Gregory, whose missionary he was, to learn what course he should pursue, he was informed that he should join the British Bishops in converting the heathen, etc. (For earlier history of British Church see Gildas.) C. L.

The form of our answer intimated that there was more to say in the line that "C. L." takes. We have said it before now, and do not care to repeat our statements unnecessarily.

In The Outlook of October 28, which contains the brief roport of the Unitarian Conference, the sentence occurs: "Self-fulfillment rather than self-surrender God's requirement," and the "spiritual leadership of Jesus for self-fulfillment." Can you briefly outline this—to me—new doctrine? Or can you tell me where I can find a discussion of it? E. C. P.

If the right idea of man is that he is a child of God, then the realization of that idea is self-fulfillment, in living as a child of God and becoming what he has it in him to be. One so endeavoring will need to addict himself to the ideal of divine sonship exhibited in Jesus. The general point of view to be taken is given in St. Paul's precept, "Work out your own salvation, for it is God who worketh in you."

Does the final destiny, the eternal destiny, of man pivot upon the will and ability of God, or does it pivot upon the will and ability of each individual person? C. P.

To affirm the former seems to impair human responsibility; to affirm the latter seems to limit God's infinitude. The classic statement, in which the best philosophy concurs with Scripture, is in Philippians ii., 12, 13. According to this, the human and the divine are concurrent factors; each is effective, neither excludes or overbears the other. The problem is mysterious, because the finite is in the infinite and the infinite in the finite, so that it cannot be said where one ends and the other begins.

I send you by this mail a marked copy of the last number of the "Epworth Herald." On page 367 is an article by Dr. Dobbs claiming unreservedly that the tombs of Mordecai and Esther have been discovered and identified. I have been of the opinion recently that the story of Esther was not literal history. I should very much like to know whether this item is true, or a Sunday-school story. F. W. H.

It is not so true as some Sunday-school stories. It grew from an account that some one gave of the *reputed* tomb of Mordecai and Esther, a famous old building at Hamadan (the ancient Ecbatana in Media), well known to travelers. The story was lately corrected by Dr. Ward in the "Independent."

Kindly give me a list of the best books for a child of fourteen to see the difference between Protestantism and the Romish Church. M. D. H.

One of the best informed on this point whom we know says that he would use for this purpose Dr. Charles Miel's book "The Soul's Pilgrimage," originally published in the "Atlantic Monthly," but issued in book form by a Philadelphia publisher. As it has something of the charm of a story, it would probably interest a child.

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FOR THE LITTLE PEOPLE

A Miracle

By E. L. Sabin

One eve the west was golden red,
And just before I went to bed
I planned to rise with early light
And travel all the day till night;
And where the sun had set I'd find
What pretty wonders lay behind!

But when I woke, and looked to see
How far by day the west might be,
I found I'd reached it, for, alack!
The sun was now behind my back—
Yet sky and trees and grass, some way,
Were quite the same as every day!

What Happened to Jimsey

By Clara O. Lyon

There was no place where Robbie liked better to visit than at Aunt Mary's house. In the first place, there was dear Aunt Mary herself, who was fond of all boys and particularly fond of Robbie. In the next place, there was the cooky-jar, which had a wonderful way of never being empty no matter how often he visited it; and, last of all, there were the birds. Rinkum was a parrot that always made Robbie laugh by exclaiming, in odd imitation of Aunt Mary, "Mercy, how you've grown!"

He liked Rinkum, but he liked the mocking-bird, Jimsey, too, though Jimsey couldn't talk; but he would hold his head on one side and peer at Robbie with his bright eyes to make sure it was he, and then hop gayly about his cage as if glad that the boy had come again.

Now, one day something happened. Aunt Mary washed the dishes, swept the kitchen, set her bread by the stove to rise, and, telling Jimsey and Rinkum, who had been let out of their cages, to behave themselves, went upstairs, never dreaming that two such well-behaved birds would get into trouble while she was gone. But pretty soon she heard Rinkum's loud screeches, which told her something was the matter.

"Fire! fire! throw on water!" cried Polly as she entered.

"Where are you, Rinkum, and where's Jimsey?"

"Mercy, how you've grown! Fire! Fire!" screamed Rinkum from a dark corner of the room under the table, where she had retreated as if in fear. But Jimsey was not with her, and Aunt Mary grew alarmed as she saw, what had escaped her notice when she went upstairs, that the side window was open several inches. "Some cat has got him, or else he has flown away." She started toward the window to look out, but as she went she noticed a strange heaving of the napkin over her bread. She whisked it off, and there was poor Jimsey up to his neck in the soft sponge, vainly struggling to free himself, but sinking deeper and deeper. Rinkum had watched him fly down to the edge of the pan, pick up a corner of the napkin in his bill, peck at the dough daintily to see if it were good, and then hop down into the sticky stuff, which held him fast. She did all she could by giving the alarm, and Aunt Mary soon had the bird out of his queer bath; but Jimsey's feathers had to be cut, and he was never quite so lively again, so that Robbie, when he came again, said:

"Aunt Mary, it seems to me that Jimsey's getting old; he acts like an old man. And I'm getting old, too. Do you know, I'll be six years old to-morrow!"

"Mercy, how you've grown!" said the parrot.

A Business Opportunity

If you are anxious to go into business, there is a rare opportunity offered in New York. A boarding-house for wild animals is greatly needed. The Central Park menagerie used to provide for the animals whose owners wished to find a boarding-place for them. But now the animals owned by the city are so many that there is no room for outsiders. The circuses must find some other home when the animals are given a vacation. So, if you wish to go into business, there is this opportunity to start a boarding-house for wild animals. Be sure you find good storage-

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room. The elephants will want a ton of hay a day and other delicacies. The lions will need large quantities of beef, and the hippopotamus must have a pond. But do not be discouraged by such small matters as ponds for hippopotami, nor storage of a couple of tons of hay daily for each elephant, nor a few sides of beef for the lion boarders. Polly's crackers will be easily stored, and birds of paradise and macaws will be easily provided for.

The Death of Washington

December 14, 1899, was the one hundredth anniversary of the death of George Washington, the first President of the United States—the man who earned the praise, "First in war, first in peace, first in the hearts of his countrymen." George Washington died at his home, Mount Vernon, on the banks of the Potomac, not many miles from the city of Washington, the present capital of the United States. At the time of the death of Washington, December 14, 1799, the capital of the United States was at Philadelphia. The sixth Congress had just assembled, and to that city the news of the death of Washington was brought on the evening of December 17, the traveler who brought the news having heard it when passing through Alexandria, which is near Mount Vernon, the home of Washington. This traveler had passed through Baltimore and announced the death of the first President there the preceding day. The Alexandria "Times" was the first newspaper to print the news, in its issue bearing date of December 15.

Washington was buried on December 18. At the time the funeral services were being held at Mount Vernon, John Marshall, a member from Virginia, and later Chief Justice of the United States, announced the death of the first President to Congress, then in session. The greatest grief was manifested; an immediate adjournment was taken, and the members voted to wear mourning and to drape the Senate Chamber. President Adams's wife postponed a levee one week, and notices were sent out requesting the ladies who attended to wear white dresses trimmed with black ribbon, and black kid gloves.

In Boston the tolling of the bells on Christmas morning announced the death of Washington to the people.

Funeral services were held in all the principal cities of the country: in New York, in St. Paul's Church, on December 31; in Boston, in the Old South Church, on February 8. Harvard College is said to have been the only college that held special funeral services. Two of the members of the senior class took part. The President of the College read an address in Latin.

You can realize how slowly people traveled in those days, when it took three days for the news of the death of the greatest citizen in America to reach the capital of the country—a distance traveled to-day by railroads in three hours, while a telegraphic message would pass between the two places in but a few minutes. This is but one of the many proofs of the wonderful changes in the conditions of life in this country in one hundred years.

Outside and Inside Weather

By Jessie M Anderson

[From "St. Nicholas"]

In the morning, when our eyes pop open early, very early,
And we creep and peep to watch the sun arise;
If he's hiding, and a cloudy sky a-glowering, grim and surly,
Has no streaming golden beaming for our eyes—
Why, then, lightly as a feather
Must our spirits dance together,
And our faces must be sunny all day long;
For as fresh as Highland heather
We can make the inside weather
When the outside seems to be so very wrong.

But if with the outdoor sunshine all the happy birds are singing,
And the trees are budding in the glad, warm light;
And the arbutus is peeping from its brown leaves' tender keeping,
And the face of day is fresh and sweet and bright—
Why, then, why not all together
Make our faces match the weather?—
Fresh and sweet and bright and sunny all day long!
For as fragrant as the heather
Is the charming outside weather,
And the inside cannot be so *very* wrong.

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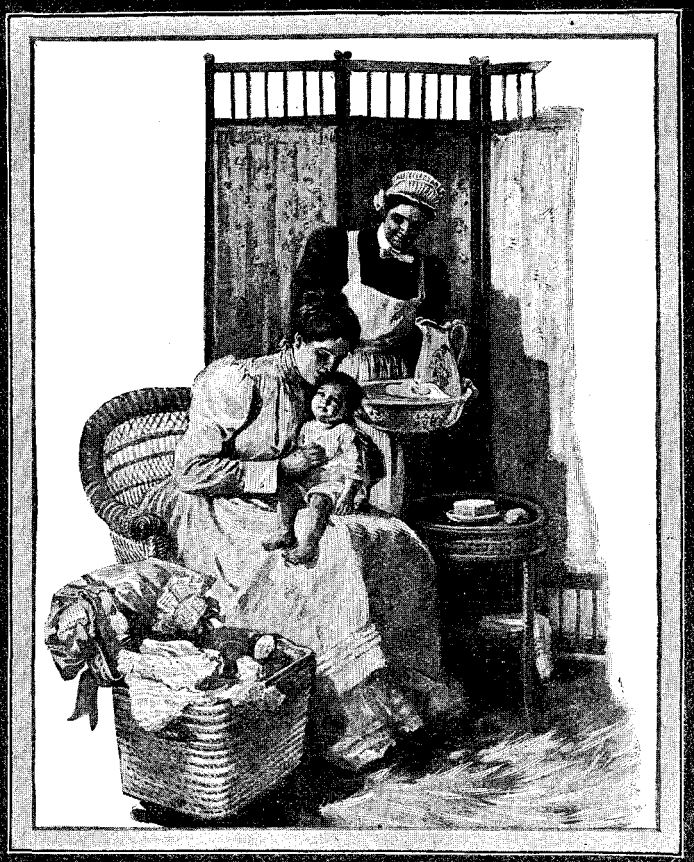

BABY'S TOILET.

"A pretty basket to hold the requisites of the baby's toilet is indispensable. There must be a cake of Ivory Soap in a celluloid or silver soap box. It is very important not to use a cheap scented soap for the skin of a baby." This is the advice of a well-known writer who had years of experience as a nurse.

Physicians, surgeons and trained nurses want Ivory Soap because they know it is pure, they do not advise experiments with other soaps said to be "just as good."

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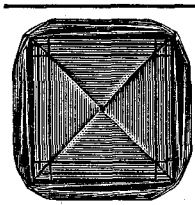

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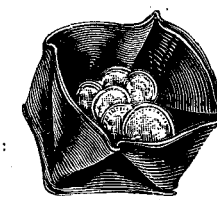

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